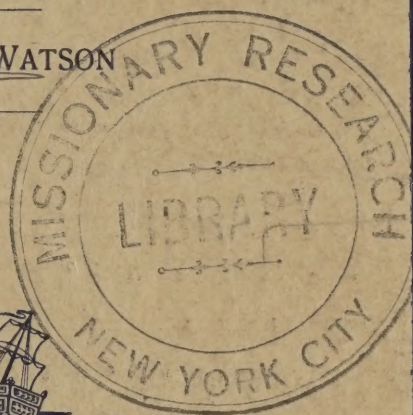


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FOREIGN MISSIONS EXPOSED

THOS. E. WATSON



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FOREIGN MISSIONS

CHAPTER I.

IN DICKENS' "Bleak House", the great-hearted author, who laid his hands tenderly upon so many chords of public opinion in the effort to guide humanity into higher and better paths, drew a ludicrous picture, true to life then and true to it now, of the missionary enthusiast who allowed her own household to become a tragedy of disorder and her children to grow up in scandalous neglect, while her thoughts were fixed upon the natives of the Borrioboola-Gha.

It was not until a few years ago that we had any definite idea of the *modus operandi* of the Christian workers in heathen lands. We honestly believed that the simple and heroic standards of the pioneer missionaries still prevailed. Whenever the Sunday came round for the regular sermon on Foreign Missions, we went along with the others, and listened with sympathetic admiration to the recital of missionary sacrifices, struggles, perils, and triumphs. When the preacher mentioned the martyrs who had given their lives to the cause, we were deeply moved; and when the plea for the benighted heathen was made, we did our share in putting up the money to send the Gospel message to our distant brothers in yellow, brown, black and red. But in course of time, we began to hear of things which seriously disturbed our reflections. Ministers, returning from foreign fields, would drop words in private conversation that did not harmonize with the Missionary Sermon. Now and then we came upon a statement in some book that shook us up considerably. Gradually, we formed our own conception of what was going on abroad, and we began to write about it. Then, a friend, who is on the other side of the question and who desired to convince us of the error of our conclusions, brought us a stack of books, pamphlets, tracts and denominational papers *to prove* that we were wrong. Carefully and patiently, this literature *in favor of Foreign Missions* was studied,—with results which will be manifest to those who read this pamphlet.

We hope that our position will not be misunderstood nor misrepresented. *We heartily favor Foreign Missions.* But we contend that the present system of doing the work is unscriptural, unwise, unpatriotic and unnatural.

If Jesus Christ had meant to command us to carry free school books and free tuition to the heathen, while our own children are steeped in poverty and ignorance, He would doubtless have said so. If our Savior had meant that we must go into all the world and carry victuals and clothes to foreigners, when our own people have not enough to eat and wear, He would, in all probability, have told us so. We prefer to believe that when He said *GO* and *PREACH*, He meant just that. He didn't say, "Leave your own sons and daughters unconverted, uneducated, bound in child-slavery, perishing in the crowded dens of vice-

reeking tenements, growing up in squalid stupidity in the backward regions of your own land,—leave these, *your own flesh and blood*, and hurry abroad to all the heathen nations, *and to some of the Christian nations*, carrying victuals and clothes, medicines and books, doctors and pedagogues, *and give to the heathen what you deny to your own.*"

★ Let us at the start, rid our minds of the hereditary idea of missionary heroism and martyrdom. All that belonged to the early days, several generations ago. Too much praise can not be given to the fearless pioneers who first planted the cross among the nations which we class as pagan. Theirs were lives of danger, of hardships, of noble self-sacrifice. That was a long time ago. The going of the European merchant into heathen lands made more easy the work of the European Missionary. Innate hatred of strangers and inborn reverence for their own religion ceased to be strong enough to continually feed the furies of persecution. In our own time, the hardships and the perils of the foreign missionary admit of no comparison with those of the soldier ordered to the Philippine Islands. Our foreign consuls have no better jobs than our foreign missionaries, whose toil is no longer arduous and whose salary is not only good but regular. To teach and preach abroad is about the same now as teaching and preaching here. ★ To run the hospital and boss the commissary is no more fatiguing in South America and the Orient than it is in Europe and America. Dearly beloved! Don't weep any more over the hard life of the foreign missionary. The chances are that he is having a much better time than yourself. He wears up-to-date habiliments, lives on appetizing viands, has comfortable and roomy quarters, smokes good cigars when he feels like it, and has a corking time generally.

Danger? Why, beloved, your own wife and daughter are *always* in greater danger than the wife and daughter of the foreign missionary *ever are*. You dare not leave your womenfolk alone in your own home; you dare not allow them to travel alone along the public highway. Your child is not safe on her way to school. No white woman is safe in any by-street of our cities. *The fear of the negro shadows the entire Republic.*

Then read this little paragraph clipped almost at random from the *Times-Courier*, a newspaper published in Lincoln, Illinois, as to the frightful danger in which our sisters in the Northern States find themselves in this enlightened century:

"In the New England States the men don't respect women the same as they do in the Southern States. A fine-looking woman here has lots to contend with; all sorts of tricks are done to get the best of them. Girls disappear here and there is not much said about it; some are found dead and no clew who did the deed. You can hardly read a paper without an article of some girl missing or murdered or drowned. The young men and boys need looking after; they are led astray just as much as the young girls. Parents want to watch their boys and find amusement for them. I can't see where people are any better off here than the negro slaves were. That is, I mean the poor people that work in the cotton mills and woolen mills, too, and shoe factories; the wages are not enough to keep the family decent and the consequence is, the mother goes to the mill—and the children, as soon as they can dodge the school age."

Girls are kidnapped and sold into a slavery that is worse than death. Women are seized, on the street, hurried away to some cellar or dark room, and outraged. There is not a heathen land on this globe where a man or a woman is not safer than in Christian America.

You will, perhaps, hear some one dispute this, and the Boxer rebellion in China may be cited. That will be the only episode upon which he can base a denial, and even that will not serve, *for the Christians provoked that uprising.*

The Catholics had forced the Chinese government to concede privileges which set up a state within a state—a fact explained in another portion of this pamphlet. Then, again, the Christian nations were slicing off big hunks of Chinese territory. Russia took some, Germany took some, Great Britain took some, and so on. Then again, the Christians were demanding larger trade privileges and were proceeding to gobble up public utilities, after the fashion of private capitalists in this country. In short, *the foreigners were crowding the monkey*, and the natives flamed out in rebellion against the encroachments. The special ferocity with which the Boxers attacked the Catholics proves what the natives thought of the source of the trouble. And the huge indemnity which China had to pay the Roman church will rankle in the minds of the celestials for generations.

* * * * *

Come! throw aside your preconceived notions and your indifference, and think of the matter as an original proposition.

What does the Bible command us Christians to do? *JESUS issued the order*, not Bishop Bashford, nor any other prince of the Church. What is the exact meaning of the divine instruction?

Go among the heathen and *preach* to them. Deliver Christ's message. Explain the plan of salvation. Let every nation hear the Word of God. Jesus has come to save the world,—go ye, and proclaim the glad tidings!

That is the command, clear and positive; and *the marching orders* are equally simple and plain.

This, in substance, was the divine injunction. One of the strongest appeals which the Fathers of the Church made to the ancient peoples was based on *the contrast between the consecrated poverty of the Christian missionaries and the riches of pagan priesthoods.*

Origen cried out to the Egyptians, "Forsake the priests of Pharaoh, who have earthly possessions, and *come unto us who have none.* *WE (CHRISTIANS) MUST BE CONTENT WITH SIMPLE FOOD AND APPAREL.*"

So late as the fourth century after Christ, the great Council of Antioch declared that the ministers of the Gospel must "*have food and raiment and therewith to be content*".

How far is the cry from this standard of primitive purity to the standards which now prevail! Then the motto was, "Let us live as Christ lived: let us beware of wealth and the covetous spirit: let us win a lost world from these luxurious priests of paganism by offering the

sharpest contrast to them—our unselfish devotion, our purity and poverty and humility and consecrated zeal, winning the hearts of the people away from the pomps and sensualities of heathen ceremonial.”

Alas! Papa Pius at Rome now hands over a comfortable surplus of four million dollars to the Rothschilds to be loaned at usury, and thus this vicar of Christ uses the Jews to skin the Christians!

No earthly king has a palace so large and gorgeously splendid as the Vatican, wherein the haughty Italian princes of the church stand around the papal throne, appareled with a richness surpassing by far the luxury which Origen denounced.

And when the Protestant missionaries to China filed their claims for damages, on account of property destroyed in the Boxer riots, the amount of diamonds and other jewelry listed caused sarcastic comment in the United States Senate.

One member of the Committee on Foreign Relations remarked that “the wardrobes of the missionaries must have far excelled those of the most extravagant actress on the stage today. Taking their claims *at their face values*, the diamonds alone must have been worth as much as the entire stock of the largest diamond dealer in New York City”.

We do not endorse the above statement, for it is a self-evident exaggeration; but there can be no doubt of the fact that the richness of the wardrobes and the abundance of jewels, listed in the claims for damages, did cause much critical and ironical remark. The Mission Board felt the force of these sarcasms, and deputed two of the brethren to confute them. We have read the paper which the brethren accordingly prepared, and we consider it a very weak document. In the first place, it does not give due weight to the words “*at their face value*”, and, in the second place, it relies entirely upon averages and generalities. *There is no specific denial whatever about the diamonds.* Evidently, then, the wives of the missionaries to China *did* file claims for rich wardrobes and for much jewelry.

Very far, indeed, are such luxuries from the missionary standards of Judson and Morrison and Crawford, and thousands of others who pioneered the Christian work in heathen lands.

* * * * *

In a discussion of a subject like this, a few details are of greater value than volumes of glossy generalities. The gist of our contention is that *our own ignorant, unconverted and destitute people*, should be the first objects of our benevolence, and that we have no moral right to *furnish food, clothing, medicine, education and employment, to the heathen* of foreign lands, while millions of our own flesh and blood are left in squalor, in ignorance, and in a spiritually lost condition.

The book called “Fifty Years in China”, by Rev. L. S. Foster, is a history of the lifework of that noble and gifted missionary, Rev. T. P. Crawford, one of the consecrated souls of whose record the Baptist denomination is justly proud. Glancing through the volume, we find this item:

"There were already two day schools for boys and one boarding school for girls, superintended by the ladies of this mission. The Crawfords did not desire the former, because the Chinese are accustomed to educate their sons, nor the latter, because it involved too much expenditure of time and money. *In mission boarding schools the girls, as their education is not valued, HAD TO BE FURNISHED WITH FOOD, CLOTHING AND MUCH ELSE, to induce the poor people to send their daughters. Without such inducements it had not been found possible to secure them.* But they heard of one lady who had procured day pupils by giving each girl *TEN RIN, CASH*, or two-thirds of a cent per day, ostensibly to buy lunch. *THIS BRIBERY* (as it certainly was, though they did not then realize it) *SEEMED LESS OBJECTIONABLE THAN GIVING A FULL SUPPORT.*"

You will observe that the Chinese children were given free board and tuition, free clothing, free schoolbooks, *AND MUCH ELSE!*

Does anybody believe that the poor children of backward regions of our own land would *have to be hired to come to school and get a free education?* Are not the minds and bodies and souls of the little waifs of our own land as precious in the sight of God as are the heathen boys and girls?

Again we quote from "Fifty Years in China":

"Some years previous to this they had observed a growing belief among the native Christians that the education and permanent employment of their children was the legitimate obligation of the Board and the missionaries. To correct this, Mrs. Crawford began to require a fee of three dollars per annum from each of the pupils for defraying his expenses. From the first they had been required to furnish their own clothing, which was a decided advance upon any boarding school yet in China. *BUT THEY WERE STILL SUPPLIED WITH TEACHER, SCHOOL-ROOM, BOOKS, STATIONERY AND FOOD FROM THE MISSION TREASURY.* When the fee of three dollars was asked considerable dissatisfaction manifested itself, and a few dropped out of school. The most of them, however, continued, believing that at the end of the course they would be given good employment. This was the rule in the Presbyterian College near them, which was their model."

Think of this, will you?

Mrs. Crawford adopted a new rule, requiring *three dollars per year*, to pay for food, clothing, fuel, books, teacher and school-room! And because the pupils had to pay about *one cent per day for all that*, some of them quit, and the others held on *because of the permanent jobs promised them* at the end of the educational course!

Would not thousands of mountain boys and girls thank their heavenly Father for such a chance as that?

Suppose the same system had been applied to our own country at the time when the missionaries adopted it in China,—what might have been the inspiring result?

* * * * *

What is the *modus operandi* of the Foreign Missions? *How* do they set about converting the heathen?

Three agencies, co-operating, are relied on,—the church proper, the school, and the *dispensary*. To this last, the commissary department, it is customary to attach the *missionary physician*.

Very few of the churches, after a hundred years of trial, are self-supporting. China is regarded as the finest field of achievement in

missionary work, and yet out of the twenty-seven churches, only four sustain themselves.

As to the schools, ranging from kindergarten to finishing college, we understand that none of them are self-supporting. In this, we may possibly be in error, but we certainly get the impression that, as a rule, the education of the heathen is given without cost to them. Free books, free tuition, free board, and, in many cases, free clothing must be offered as an inducement to attendance upon the Christian schools.

The commissary, which is called dispensary in all the missionary books and tracts, is just what its name would imply. It distributes, gratuitously, the necessities of life among the heathen.

The "missionary doctor" is a physician who goes about among the people of the mission fields and gives them his professional services, medicine included, free of charge.

"The Uplift of China" is the title of a volume whose author is Rev. Arthur H. Smith, "thirty-five years a missionary in China".

With a candor which is refreshing, Brother Smith explains how the physical necessities of the poorer heathen are made the basis of missionary effort. See page 175, where he tells us that *A SEASON OF FAMINE furnishes a wonderful opening to the Christian workers in China*. He mentions the great famine of 1877-78 as a pentecostal time for the Church. Very naively, Brother Smith says, "*Famine relief proves a golden key to unlock many closed doors.*" How many doors, in our own land, might not the Mohammedan or Buddhist missionary unlock with a similar "golden key"?

Then he speaks of asylums for lepers which the missionaries establish and support, and also asylums and schools for orphans and for the blind and for deaf-mutes, as well as for the insane.

On page 162 is this paragraph:

"A well-equipped mission station will have a dispensary and a hospital, *THE RESORT OF THOUSANDS FROM NEAR AND FROM FAR.*"

To get medicine and medical attention, thousands of poor Chinamen flock to the free hospital, are given treatment, are taught the plan of salvation and are urged to join the church.

How many "converts" might not the Buddhists make, if they put in practice, in the United States, tactics like those employed by our missionaries abroad?

Think of it! The Christians send more than twenty-one million dollars to foreign countries every year, to maintain asylums, orphanages, hospitals, commissaries, traveling doctors, an elaborate system of free education, and a system of industrial training.

From what verse in the Bible do we get *the command* to do this? What word of Jesus Christ can be twisted into such a meaning?

If we had no starvelings crouching at our own gates, if we had no illiteracy blotting our national map with huge black splotches, if we had no domains of spiritual darkness in which the religion of Christ is an undelivered message, *then, THEN*, we would do well to succor the

heathen out of our superabundance. But until we shall have taken bodily and spiritual care of our own household, we have no moral right to tax our people to feed, clothe and educate the heathen. To preach the Gospel to them meets every requirement of duty.

* * * * *

China, as already stated, is the field to which the parson who is put up to preach the missionary sermon *always* "points with pride". It is there that is found the most reassuring harvest of results. In studying the subject of Foreign Missions, we were especially interested in the reports on China.

And what is the situation in that huge empire? After a century of effort and the expenditure of stupendous sums of money, what is the net result?

China is a country which contains some 400,000,000 souls, and yet there are only 6,388 working Protestants among them, counting both sexes. There are but 200,000 names on the church books!

What a small drop in that vast bucket!

We are decidedly of the opinion that a Buddhist missionary, coming to New York with a fund of \$21,000,000 to spend, every year, and offering to supply the poor with every necessary of life and a first-class education besides, *could enroll a hundred thousand "converts" in less than ninety days.*

In Rev. A. H. Smith's book, after saying every good word that he could for the progress of Christian evangelical work in China, he makes this notable admission:

"The masses in China are as yet unaffected by Christianity."

What? After a century of labor and half a century of *free schools*, free asylums and hospitals, the masses of China are as yet unaffected? Terrible admission. (Page 199.)

Another disheartening fact is mentioned by Rev. Mr. Smith: "During the current year (1906) practical war existed between Roman Catholics and Protestant Christians." This state of affairs scandalizes the "heathen Chinese". He can not understand why sects who worship the same Jesus should hate each other rabidly. So bitter became the mutual animosity of the Catholic and Protestant that heathen Chinese soldiers had to be sent to the affected district to preserve order among the Christians!

Could any statement be more damaging?

In 1898, the Catholics put a pressure on the Chinese government (through the French legation) and extorted a concession which will forever be a bone of contention and a cause of bad blood. The priests were given civil as well as ecclesiastical jurisdiction over their converts: Catholic bishops were raised *to the rank of Chinese viceroys*, and the lower clergy to the dignity of Chinese mandarins. Thus the missionaries have set up a government within a government, a foreign empire within the Chinese empire.

What nation would suffer such a thing if she had her own way? Are we not bound to know that this thorn rankles in the flesh, and that China will come to hate all Christians, if the Catholic Church persists in her encroaching policy? The Roman hierarchy is absorbing property in China just as it did in the Philippines, and as it does wherever it becomes a fixture. Therefore, it is practically certain that, sooner or later, the national spirit of China will thrust out the foreign intermeddler and become Christianized, if at all, under the evangelical work of Chinese Christians.

* * * * *

A refrain which runs through all these missionary books, tracts and pamphlets is "we need more money". The language may vary, but the meaning never. The unanimity with which everybody engaged in the foreign missions speaks upon this point is pleasing. Harmony could not be more sweetly attuned.

In one of the pamphlets the demand for "more money" displays itself in maps. On one of these is pictured the shortcomings of our Methodist brethren in the matter of tithes. The showing is startling. According to this map, the members of that denomination were heavily in arrears in 1900. They owed God tithes to the amount of \$29,000,000 and paid only \$5,000,000. This particular map is in the form of a circle; a space is marked off, in white, to show the relative size of the \$5,000,000 to the larger sum which remained unpaid. The balance of the circle, and much the larger part, is red-inked, and these accusing words appear:

"Balance due God on the \$29,000,000."

The cool assumption that the members of the Methodist church *owe* a tithe to God, and that the churches alone are authorized to collect the debt, would be ludicrous had it not been lifted into the realms of the serious by many a sermon and tract.

The writer of this was attending divine services at White Oak Camp Ground (in Georgia) some years ago, and heard an eminent Methodist presiding-elder tell the congregation why the farmers were having such short crops that year. The good parson said that the crop failure was a punishment sent upon the people by the Lord because they had not paid tithes to God. Why *the farmers* should have been singled out by Jehovah for pains and penalties was not explained. But Bishop J. W. Bashford is on the same line. In his book, "God's Missionary Plan for the World", occurs a chapter on *Tithes*; and in that chapter of his book Bishop Bashford is surely a mighty good Jew, so far as church finance goes. *Bishop Bashford makes the statement that there are stronger arguments in favor of doing away with the Sabbath Day than can be urged for the abolition of tithing!*

Then the Bishop harks back to Leviticus and lays down the law to us. Heavens above! *Is the law of Leviticus our law?* If it is, why take only one part of it? If any of it binds us, how do we rightfully escape the rest of it?

Bishop Bashford cites passages from Leviticus to clinch his argument. Very well: if Leviticus is good law, binding upon us Gentiles, then we must look about us, and get our general bearings.

Leviticus is strict with men who wear beards, definitely forbidding the rounding of the corners of said hirsute appendages. Giving to this Levitical law a liberal construction, we would say that it meant to prohibit a man from monkeying with his beard at all. He must let it grow as God pleases. To round off the corners, or to block out a naked chin, leaving the cheeks parded, or to resort to other vain and fanciful efforts to coax comeliness, are clearly against the law. It must be stopped.

Again, the higher clergy must quit marrying widows. The Levitical Code is emphatic on that point. Alas! for ambitious widows.

Again, the farmers must not cut all the grain off the corners of the wheat field, and must not glean after the harvest. It is against the law. The corners and the grain on the ground must be left there for the poor and the stranger.

Again, we must not cross-breed our cattle, nor sow any mixed grain, nor wear clothes of mixed fibre. It is against the Code Leviticus. The mule industry must discontinue.

Again, we must resort to the law of retaliation to get redress for all grievances. An eye for an eye, a tooth for a tooth: if a man knocks your teeth down your throat, the sheriff must knock his teeth down *his* throat, and thus the law be satisfied.

If we must adhere to the law of Leviticus, we shall demand physical perfection of our clergymen. No man with a cast in his eye, none who is lame of foot or arm or leg, none who has a flat nose, none who has lost or maimed a single part of his physical equipment, can be retained in the ministry. No more blind preachers, no more one-armed preachers, no more hump-backed preachers!

Besides, Leviticus expressly forbids the shaving of the head, and every tonsured monk would have to get out.

If Leviticus is good law, we must quit eating lobsters, crabs, eels, and oysters. This would play havoc with the fish trade, and cause a riot among the gourmands.

Moreover, if the law of Leviticus is binding upon us in the matter of tithes, it must also be obeyed in the matter of the Sabbath Year and the Jubilee. We must let all the farming land lie fallow every seventh year; and we must, every fiftieth year, cancel debts, liberate prisoners, restore land to all who have been forced by poverty to sell it during the preceding forty-nine years. The year of Jubilee had a profound economic meaning, its purpose being to prevent the concentration of wealth and the creation of a pauper class.

We want to be fair with Bishop Bashford, and we therefore make him a proposition:

If his mighty denomination will help us bring about some system to prevent the centralizing of power and privilege and riches, we will help him get a tenth of the annual increase. *If the Church will give*

us the Jubilee, we will give the Church the tithe. You know, Bishop, that the tail should go with the hide.

In 1788, Henry Grattan, the great Irish orator and statesman, delivered, in Parliament, an exhaustive speech on tithes. In this address, Mr. Grattan challenges and disproves the divine right of the clergy to a tenth. He points out that the priesthood of the Jews did not enjoy a tithe. The Levites had a tenth because they had no other inheritance; but Aaron and his sons *had but the tenth of that tenth*. The tithes which were paid by the Jews supported the Levites, the priesthood, the poor of the country, the stranger within the gates, the widow, the orphan and the temple.

But how can a Christian priesthood claim under the Jews? Did not the old dispensation pass away? Did not the tithe system belong to the religion which Christ came to supplant? Can we hold on to the financial part of it and reject the remainder?

Christ was not a Levite, nor of the Jewish priesthood: how is it, then, that we inherit that one feature of the Jewish religious system, tithes?

In one of Alexander Del Mar's great books, "The Middle Ages", we find some curious details relating to the historic origin of voluntary donations to temples and priesthoods. The Greeks devoted a tenth of the spoils of war to the temple of Mars. The Gaditan chaplains exacted tithes for Hercules. Herodotus records the fact that the Siphnians gave a tenth of the produce of their gold mines to Apollo. The Brahmin, the Buddhist, Assyrian and Egyptian priesthoods all exacted tithes from the people to support their religious worship. From the Assyrians and the Egyptians the Hebrews borrowed the system, and now Bishop Bashford wants to borrow it from the Hebrews.

Before the time of Christ, the Romans had adopted tithes in support of their paganism and the Catholics appropriated this feature of paganism as they did so many others.

* * * * *

Upon what theory are American church-members burdened with the expense of Missionary work in countries that are already Christianized?

Take Italy, for example. What scriptural authority have we for spending our money on mission work in a land where the message of Christ has been heard for nearly nineteen hundred years, and where the Christian religion has had absolute sway for centuries?

Are the Italians heathen?

Is the Christianity of Papa Pius and his cardinals a mere paganism? Is the adoration of the Virgin and the prostrations before images of saints a modernized idolatry? Are the miracle-workings of the Catholic priests a persistent survival of the trickeries of the ancient temples?

It must be that our Protestant churches hold that these questions are to be answered affirmatively, else they would not put Italy in the

same category with China and Korea. All Italy is Catholic, and the Protestant churches of America are trying to convert Italians from Catholicism, just as they are trying to convert the Chinese from idol-worship. In other words, one sect of the followers of Christ is dealing with another sect as though they were heathen.

What text in the Bible authorizes that?

The Cubans have long been Catholics, yet we are spending much money there to convert these Christians to another form of Christianity. The same is true of South America.

In these Catholic countries, our Protestant churches are running the commissary, the hospital, the circuit-riding doctor, and the free school, just the same as though South America had not been a Christian territory for generations.

With heroic toil and at great expenditure of life and treasure, Catholic missionaries planted the Christian religion in Mexico, in Central America, in South America, and in the West Indies. For many and many a decade, these have been Christian lands,—domains over which the Cross reigned supreme. Yet, at this time, we find the Protestant world treating these Catholic countries as they treat India, Korea, Burmah, China and Japan. Catholic South America is put on the same footing as a heathen land, and is regarded as a fit object of foreign missions.

This fact suggests the question: "*If Roman Catholicism is tantamount to paganism, why not combat it in North America?*"

In the United States, Roman Catholicism is sweeping all before it. Fourteen millions of our people profess its creed. A few months ago, American prelates assured Papa Pius that our republic would soon belong to Rome. Not many weeks since, an American Catholic bishop declared that his church meant to capture the Presidency. It is already the power behind the throne. Cardinal Gibbons is a potentate whom Cleveland dared not offend, and Roosevelt has been notoriously controlled in various instances by the same insidious, irresistible influence.

The greater number of our large cities are ruled by a combination of the priests and the saloon-keepers. Our municipal governments are the rottenest on earth. From San Francisco to New York, the cry is, "Graft, corruption, vice, crime, misery." Centers of population like Philadelphia or Pittsburg are the despair of the patriot. In New York alone, thirty million dollars is the amount annually stolen from the taxpayers, and under the priest-barkeeper regime the debt of that one city has been made as large as the public debt of the United States government.

What, then, is the literal fact?

While we Protestants are reaching out after Cuba, Jamaica and South America, *Rome is conquering North America*. We are annually losing to her in the United States enormously more than we take from her in all the other Catholic countries put together.

Why not let Italy remain Catholic, and Cuba remain Catholic, and South America remain Catholic, until we have called home all our

workers, concentrated all our energies, and put Catholicism to rout *in our native land?* What shall it profit us to redeem South American republics *and lose our own?*

* * * * *

The proposition upon which our republic is founded is that in the people rests the sovereignty which makes and changes the governments. We deny the Divine Right of kings. We deny the infallibility and the supreme power of Popes. We claim that every individual is "equally as free and independent" as any other citizen, and that no priest has the right to dictate to us in matters of conscience.

Roman Catholicism threatens the very foundation of our institutions, strikes at the very root of our liberties.

A good Catholic is bound to believe that supreme sovereignty is inherent in the holy Papa at Rome, and that the Papa has the power, as the vicegerent of Christ, to depose kings and rule nations. That has always been the Catholic doctrine, and the *Church boasts that it never changes*. It can wait, it can dissemble, it can wheedle and hoodwink and deceive, but it does not change. Its purpose is ever the same, and wherever it has been a master it has been a blight.

So late as 1867, Cardinal Manning, of England, reaffirmed the papal doctrine of supreme sovereignty over Christian peoples. Says the Cardinal, "It is necessary that . . . the temporal authorities should be subject to the spiritual power. . . . Moreover, we declare, say, define and *pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff.*"

Bishop Gilman, of Cleveland, Ohio, in a Lenten Letter, 1873, wrote:

"Nationalities must be subordinated to religion, and *we must learn that we are Catholics FIRST and citizens NEXT*. God is above man and *THE CHURCH IS ABOVE THE STATE.*"

There you have the Roman Catholic doctrine. *It is at deadly war with republican institutions*, for we say in our fundamental law that the Church shall have nothing to do with the State. They must forever be kept separate. Roman Catholicism contends that they must not only come together but that the relation between them must be that of master and servant. What the Catholics are aiming to do is to give us Presidents and Cabinets that will look to Rome for orders.

When we naturalize a foreigner, we compel him to take an oath renouncing allegiance to any and all foreign powers; but the Roman Catholics of America are bound to obey, as their supreme, infallible master, *an old Italian priest*, sitting enthroned among the slippery but powerful politicians of the Vatican. The profession of faith sanctioned by the Catholic Council which was held in Baltimore in 1884 contains the following oath of allegiance: "*I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ.*"

In case there should be a conflict between the law of our land and the laws of the Church, the Catholic must obey his church.

Here is a clause from their Canon law: "*No oaths are to be kept if they are against the interest of the Church.*"

Who is to decide whether the oath is detrimental to the Church? Either the person who took the oath, or his priest, or his Pope. Therefore, *all oaths are subject to be annulled at the pleasure of the hierarchy.*

We Americans believe in liberty of conscience. Our laws safeguard it. The Popes deny it, and make war upon it as a damnable heresy. In Roman Catholicism, the priests are, under the holy Papa, the keepers of the people's conscience. Not only does Roman Catholicism declare that Protestants have no rights where Catholicity is triumphant, but the Bishops' oath binds them to *persecute* all who will not bow to the "our said Lord and his successors." Our said Lord is, of course, *the aged Italian gentleman who calls himself the vicar of Christ.*

Suppose that Baptist and Methodist clergymen were required to take a solemn oath *to persecute the Catholics*,—there would be a howl, wouldn't there? Yet nobody says a word when Catholic Bishops are sworn in, as persecutors of the Protestants.

Princes of the Roman hierarchy very frankly declare that they only allow liberty of conscience *where they are in the minority*. Where they are in the majority, they refuse it *and they persecute*.

As to the public schools, everybody knows where Catholicism stands. It is waging relentless warfare against the free, non-sectarian school, the purpose being to put the children in the power of the nuns and the priests. Wherever Rome has ruled she has left the people sunk in ignorance. *Never has she favored popular education. Never has she encouraged the laity to study the Bible.* In every possible way she has striven to make *learning a sealed book to the masses, compelling them to look to the priest for guidance.*

Against our system of popular education, the holy Papa and his satellites have launched the poisoned shafts of bitter religious hatred. Our public schools are characterized as filthy, vicious, diabolical, godless, scandalous, pestilential, a social plague, breeders of unrestrained immorality.

Our forefathers knew what the Roman Catholic hierarchy was. Its record,—reeking with crime and fraud—was familiar to them. Its enmity to popular rights, its foul partnership with tyrannical kings, its frightful atrocities of persecution, its devouring greed and its corrupting influence upon nations, were but too well known. The convents which had become brothels, the shameless sale of licenses to commit sin, the peddling of indulgencies which remitted sin, the massacres encouraged by the Church, the ghastly and wholesale murders of the Inquisition, the broods of bastards that clung around the knees of Cardinals and Popes, the monstrous impositions and hypocrisies by which the priests preyed upon the masses while holding them down in the densest ignorance,—victims of the nobility, of the king and of the papal hierarchy,—had excited a profound indignation in the men who

framed our government. Everything that the Fathers could do to save us from the insidious encroachments of priest-craft was done.

But the children forgot the reason why the Fathers so dreaded the Catholic Church. The children know not the record of crime and devastation which caused our forefathers to detest the Roman hierarchy. Consequently, the Pope has found our republic an easy prey to his designs. In the year 1800 there were but fifty priests at work in the United States. In 1890, there were 8,332. At present there are more than 15,000! In 1800, there were but 10,000 Catholic converts in the United States. In 1890, there were 8,277,039. At present there are 14,000,000. In 1800, the Catholics had no foothold in this country, and no appreciable influence upon public affairs. At present they are powerful in all our cities; and in the great West, *which will rule the future of this country*, the Catholics have grown enormously and almost have controlling numbers. In 1800, there were 3,030 evangelical churches; now there are nearly fifty times as many. But the Catholics had *no* churches in 1800, while they now have 12,449. They have almost doubled the number of their churches *in twenty years*.

In view of these statistics, the warning of LaFayette, himself a Catholic, is worth remembering. The "Knight of Liberty" knew the political record of the Catholic hierarchy, and he predicted:

"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Already we have members of our highest lawmaking body who consider it an honor to be allowed *to kiss the foot of a man!* Already we have members of the United States Supreme Court, and one member of the Cabinet, who would feel incredibly elated at being given a Vatican "audience," in which they would humbly *kneel before a man*, and touch his slipper with their devout lips. Already we have fourteen millions of people in America to whom the privilege of abasing themselves in the presence of a venerable Italian priest is an unattainable blessing of which they can only dream, while they from a distance adore.

God of our Fathers! Isn't it enough *to terrify the American patriot*, when he sees the unthinking girls who are burying themselves alive in the convents, sees the priest shackling the press; sees the papal politician working the wires of public policies; sees the Church of idolatry and superstition absorbing our people by the million *and eating the heart of independence out of a great nation?*

Protestant missionaries! Again we ask you, *what will it profit ourselves, our country, or our God to redeem Jamaica and Cuba and South America from the Romish priests AND LOSE TO THEM OUR OWN REPUBLIC?*

* * * * *

"God's Missionary Plan for the World," is the modest title which Bishop J. W. Bashford gives to *his* book and *his* plan. What a comfortable state of mind one must have attained to identify himself with

Jehovah in that complacent manner! Is it not barely thinkable that the Bishop's plan may be the Bishop's, without being God's?

Not more than fifty years ago we had a little "one-hoss" Baptist preacher officiating at our synagogue, and *he* thought that we were going to keep him as long as he wanted to stay, and he concluded that he needed a parsonage. First of all he selected the name "*Pastorium*" for this parsonage; and then he opened his campaign to get it built. He told us that *God wanted a Pastorium* for our church, and he continued to tell us that until he got the ladies going,—and, of course, that settled it. We had to build the house for this little preacher, and never once had he said that *he* wanted it. With great unction, fervor, and deep conviction he hammered us with the assertion that *God wanted it*,—so the *Pastorium* was built and the little preacher, piously pleased, moved in.

We have not the slightest doubt that, in this case, our pastor sincerely believed that he spoke the truth when he declared from the pulpit that the Lord wanted a *Pastorium*; nor can we doubt that Bishop Bashford is entirely honest in saying that the mission plan adopted by himself and his brethren is God's plan.

Nevertheless, it may not be the divine arrangement. When one searches the Scriptures, it is easy to find texts which appear to mean that a man's duty is to provide first for those who are dependent upon him. Responsibility has its birth at the hearthstone. First of all, we owe duties to wife and child, as the wife and child owe duties to husband and father. Both in morals and in law, every citizen is responsible first for himself and household. Charity, beginning at home, reaches forth, expands its scope and makes one love his neighbors. In a large sense, one's state is his household, and after his state comes his nation. In exactly the same sense that the members of one's family constitute his household, the citizens of one's own country are his national family. One of the national airs of France was inspired by that very idea. Now, since God condemns the man who neglects his own household, and classes him as worse than an infidel, it would seem that national polity should be framed along the same lines.

He who would go forth to carry medicine to the sick of a stranger's house, leaving his own wife or child sick and unattended, would be justly considered an unnatural husband and parent. He who would carry food and raiment to the naked and hungry family of a stranger, leaving his own household to perish of want, would be thought a lunatic. He who would establish hospitals, commissaries and free schools for those who were strangers to him in creed and blood, leaving his own poor unfed, and letting his own child grow up in squalor and brutish ignorance, could hardly expect to escape the scorn and the indignation of all right-minded people.

This is the charge which the Jeffersonian brings against the present plan of Foreign Missions.

Brother! In the name of the Most High, study the books which reveal the awful conditions existing in our own country. Think of the

illiteracy, of the pauperism, of the orgies of vice and crime, of the irreligion which has either emptied the churches or fills them with indifferent, perfunctory adherents.

In the State of Alabama there are 66,072 children, *between the ages of ten and fourteen*, who can not read and write. In Georgia, the number is 63,329. In Louisiana, 55,691. In South Carolina, 51,536. In North Carolina, 51,190. In Mississippi, 44,334. In Tennessee, 36,375. In Texas, 35,491. In Virginia, 34,612. In Arkansas, 26,972. In Kentucky, 21,247. One-third of the native whites of the Southern States, over ten years of age, are unable to read and write.

Are not those figures an indictment of our present system of Foreign Missions. HOW DARE WE GO ABROAD WITH FREE SCHOOLS, TEMPTING THE HEATHEN TO ACCEPT A FREE EDUCATION BY GIVING THEM BOARD AND CLOTHING, WHEN MILLIONS OF OUR OWN CHILDREN ARE UTTERLY ILLITERATE?

Even among those children who can go to school, conditions prevail which wring the heart. In January, 1909, it was officially stated that 6,000 of the pupils of New York City *were hungry all the time*.

In this land of the free and of Christ, there are 1,752,187 child slaves, mostly white children. Their minds and their bodies are being sacrificed to commercial greed. There are more than half a million wage-earners killed and wounded every year in the various industrial pursuits: and the greater number of these "accidents" could be prevented were not dividends so much more highly valued than human lives.

At least ten per cent. of our entire population is in distress all the time. We have 125,000 families that own *one-third of the property in the Union*, and *we have thirty million people who own nothing*. Ten per cent. of the dead of our richest city go to the potter's field.

Brothers, listen! There is a morgue in Christian New York, where bereaved parents bring their dead babies *to be put on ice* until the parents may be able to give them burial. Every year, *six thousand babes of the poor are brought to the morgue and placed in the refrigerator*. No corpses are received excepting those who died of natural causes or accidents. Victims of scarlet fever, or other infectious diseases, are rejected.

Are the infants, who are brought there because the parents are too poor to bury them, *ever buried?* No. It is Denis O'Sullivan who writes of this morgue in the book which he named "The Cold-Storage Baby."

Mr. O'Sullivan visited the place, saw the tiny corpses and talked with the man in charge. Says the author: "I asked him where these babies were buried. His answer was, '*They don't last long.*'"

The dead children thus stored away on ice are from one month to two years old. Six thousand per year, in *one of our Cities!*

In the same city murders are committed on an average of three a day, and the crimes against women roll up a perennial list of horrors.

Professor Franklin H. Giddings says, "We are witnessing today, beyond question, the decay of republican institutions. No man in his right mind can deny it."

That is a true saying. Our political situation grows worse and worse; our industrial system is concentrating all power and wealth into the hands of a few; our moral condition, as shown by the record, is enough to send a fire-bell warning to every Christian worker in foreign fields, calling him, *Come home! Come home!* Let your Chinese converts finish the work in China! Let the natives of heathen lands whom you have redeemed, complete what has been nobly begun. But do *you* come home, and *help us save ourselves!*

Members of our own household,—bone of our bone, flesh of our flesh, are dying of cold and hunger and homelessness,—we want the dispensaries and the hospitals and the medicines for *these*. Our own children need to be rescued from the regions of darkness, clad in decent apparel, put to school, and taught to know Christ.

Suppose the same amount of money had been applied to Home Missions, and that the same devoted men and women had toiled for sixty years in the home field,—would we now have the awful conditions which threaten the future of this republic?

Could not the white-slave traffic be stamped out? Could not the reeking slums be redeemed? Could not the ravening brutes who pursue unprotected women be put under lock and key? Could not the depravity which has taken possession of the stage be shamed and checked? Could not the ban be put upon women who smoke and drink? Could not the morals of our young people be elevated? Could not the Augean stables of municipal government be cleaned out? Could not the newspapers and the publishing houses be compelled to deny publicity to items and to books which appeal to evil passions? Could we not lift the standards of right-living, until it would be impossible for cynics like Harriman, *who boasted that he could buy courts and legislatures*, to be publicly honored by our Chambers of Commerce?

Who does not know that the asylums, sanitariums, hospitals, and penitentiaries cover a multitude of sins? Who can be ignorant of the awful waste of human life in sweat-shops, rolling-mills, mines, match-factories, railway service and packing establishments? Who does not know that in every one of our larger cities there are dens of shame where women are held in bondage for the vilest purposes? Who can pick up a metropolitan paper without seeing *news items and advertisements* which reveal social conditions that wring one's heart and almost stupefy one's thoughts?

Could we not CONCENTRATE OUR AIMS AND OUR ENERGIES, AND REDEEM OUR OWN LAND, FIRST?

* * * * *

A blessing would it be for Italy, were the holy Papa of our Roman Catholic friends to devote his treasures *to the uplift of the Italians*.

Within sight of St. Peter's towering dome there is an ocean of vice and crime and ignorance and irreligion and sordid poverty which would break holy Papa's heart, were he indeed the Father of his people.

So it is in England, where Christianity rules with undisputed sway. The cathedrals are hoary with age and gorgeous in wealth; the ceremonial is perfect and the lip-service divine: but the spirit of Christ has gone out of it. The rich Pharisees whom our Lord blasted with his bitter words of invective thrive marvelously in England; and to the uttermost regions of earth they send contributions to the heathen; but there are millions of men, women and children in Great Britain who live and die in such fearful poverty that the black sea of vice swallows them up, and they perish without ever having known a school-house,—*without ever having had the chance to become Christians.*

You scout this statement as an exaggeration? You need not. Read the official reports published by the British government, and you will never again sneer at such a statement. You will come to know that there are conditions in London, in the manufacturing towns, and in the mining districts, which are at least as bad as anything which exists in any heathen land.

* * * * *

The conclusion of the whole matter is this: We contend that the delivery of the message of Jesus Christ to all the world *does not include the maintenance throughout the earth of commissaries and the furnishing of board, tuition, books, fuel and medicine to yellow, brown and black children of heathen lands*; we contend that the establishment and support of free kindergartens, schools and colleges to give an English education to Hindoos, Chinese and Japanese is altogether a mistaken policy, so long as we leave our own children to grow up without the advantages which we are giving to the heathen.

The little boys and girls of our own land constitute our national family. The Good Book tells us that "he who provides not for his own household is worse than an infidel". Why not take Jesus at His word, and content ourselves with doing that which he told us to do? Why not *preach* the gospel to the heathen, and let it go at that? Japan is rich enough to educate her own children, and is doing it. China is wealthy enough to teach her own children, and is doing it. Even India, bled white as she is by the oppression of the Christian English, is yet able to educate her own dusky little ones, and is doing it. Where, then, do we get the moral right to carry free education, hospitals, medicine and medical service, dispensaries of free food and raiment to these people of foreign countries and an alien race, *until we have first fed and clothed and educated the members of our own great family?*

One of the sayings of Frances E. Willard, whose life was so beautifully devoted to the highest and best ideals, is this: "It is better to stir an issue without settling it than to settle one without stirring it." Most of us have settled this question of Foreign Missions without having

stirred it; *we have been content to hear only one side.* For the sake of yourself, your children, your country and your future, *stir the question before you settle it;* examine both sides; reach a conclusion that satisfies your common sense, and then stick to it and practice it like a man.

CHAPTER II.

SOME time ago the newspapers were announcing, as a glorious piece of news, that John D. Rockefeller had agreed to give *fifty millions of dollars* to the cause of education in the Orient. China, Japan, Hindustan, Korea, and perhaps other Eastern peoples, will be among the beneficiaries of the Oil King's bounty.

As Rockefeller's millions have been wrung from our own people, how can we rejoice that so large a part of the loot is to be sent to *the Orient*, when there are so many schools and colleges *needed for our own boys and girls?*

The Orientals are a cunning people. If once they are impressed by the notion that they can secure for themselves a large percentage of American wealth by pretending to embrace the Christian religion, human wisdom would be baffled by the question:

"Are the Orientals embracing our faith *for the sake of the religion*, or are they seeking the religion *to get our money?*"

Denominational papers seem to think that they make an unanswerable argument in favor of the present system of *subsidized Christianity* in pagan lands when they present the statistics of American wastefulness, vice and demoralizing self-indulgence.

They argue thus: The American people waste \$11,000,000 annually on chewing-gum; *therefore*, it is justifiable to furnish free secular education, free medical treatment, and free medicines to the yellow men of the far East, while we neglect the destitute and ignorant whites of North Georgia. The American people waste \$750,000,000 per year on *tobacco*; *therefore* it is advisable to ignore the physical, mental and spiritual wants of the poverty-cursed people of mountainous Tennessee, Kentucky and Carolina, while we lavish our care, toil and money upon heathen of an alien race thousands of miles away.

Such logic appeals to nobody but a fanatic on Foreign Missions. It is so puerile, so utterly childish that it does not merit serious attention. I would not mention it at all were it not for the deplorable fact that our denominational papers countenance and encourage the twaddle. So unaccustomed are clergymen and denominational organs to having their statements questioned and their arguments answered, that the *Advocate* actually endeavored to break the force of the facts cited by me, and the scriptural texts referred to by me, by telling its readers that I live in a "magnificent home," dictate to a stenographer, and hire an overseer for my farms. *Consequently*, my views on Foreign Missions can not possibly be sound. No matter what I may be able to prove, about the methods of missionaries, and about the actual mean-

ing of Christ *as exemplified by his disciples*, I am not to be heeded, *because* of my house, my stenographer, and my overseer!

Well, that kind of logic is fully as good as some people need—and some people can furnish.

* * * * *

The question of Foreign Missions is of transcendent importance.

First, a Christian *duty* is involved. We must find out what that is, if we can. Having learned what it is, we must perform it.

Second, a Christian *task* is to be done. We must ascertain the nature and the extent of this task, and then we must shoulder it.



SOOCHOW UNIVERSITY, SOOCHOW, CHINA.

Rev. D. L. Anderson, D.D., President.

Made possible by the magnificent offering of \$50,000 at the Missionary Conference in New Orleans, April 24-30, 1901.

What is the *duty* which Christendom owes to the heathen?

In the simplest words, I venture to express it thus: "*To go into all the world, and preach Christ and him crucified.*"

If you use the word *preach* you arrive at precisely the same scriptural meaning that one gets from the words "to proclaim," "to herald," "to explain," "to announce."

In every instance, Christ limited his instructions so that his full

meaning can be expressed in our word *preach*. A fair paraphrase of the language of Jesus is this:

"As I have explained My Gospel to you, do you go and explain it to all the world. I have in person given My commands to you,—go you and tell all the world what those commands are."

That is all there is to it,—absolutely all. That much is *divine*, direct from Christ. Anything more than that is *human*, not from Christ.

How did the disciples understand it? Surely they had the best of opportunities to learn Christ's exact meaning. *We*, nearly two thousand years later, are left to the text of the New Testament, and to our own fallible understanding of that text; but Peter and John were wandering around with the Master, and heard *all* that he had to say. Where his meaning was uncertain, they could ask questions and receive His answers. On all matters of importance, it is to be presumed that they did ask, and *ask*, and *ASK*, until they *knew* they understood what he wanted them to do. Hence, we must assume that the disciples understood what Christ meant when he said, "Go ye into all the world and *preach*."

Let us, then, go back to the primitive times of the Church, when the disciples had scattered to the four quarters *to establish Foreign Missions*.

What they did in pursuance of Christ's commands is the very highest evidence of *how they understood him*. And their understanding of what Jesus told them is the best evidence of what our Lord meant.

The Master told His disciples to go and do a certain thing: they went and did it: the conclusive presumption is that they understood the Master and carried out His instructions. The manner in which *they* planted the Gospel in heathen lands *is the scriptural way*. Paul so understood it, for his way conformed to that standard.

Now, when we look over the broad fields of Foreign Missions to-day, the first thought that suggests itself is—*Paul and the disciples never did do it that way!*

We find that the system now in operation is a total departure from the practice of Paul, of the disciples, and of the early Church,—*therefore the burden of proof is upon the fanatics who have fastened to us a system which hires a heathen to call himself a Christian, and which tempts the needy of pagan lands to profess conversion by offering relief from physical suffering*.

How did the apostles of the Christian faith carry it out of Judea and spread it among all nations?

One or more of them would go to Corinth, or Philippi, or Antiöch, or Thessalonica, or Rome, and *preach*, until converts were made. Then these converts were organized into a church and put to work, so that these converts would convert other citizens of the same region, who in turn would organize other churches and win other converts. Thus

the endless chain was made. Thus the fire was kindled and left to burn. Thus a *fountain* was called into existence and *left to flow*, and to deepen and broaden as it ran.

The apostles did not squat down in any one community and depend upon *the home church* in Palestine to send out rations and money and medicine and clothes every year. The *home church* in Judea did not take up collections for the pagans of Syria or Egypt. No! The *home church* took care of itself, and left the new converts in Gentile lands to organize and support themselves.

All that Paul and other pioneers of Christ did was *to help the new churches with advice and instructions*. Study those letters in the New Testament and convince yourself.

Paul did not set up any schools for secular training. He left all such matters to the people of the several communities in which he labored. He did not found colleges to teach the children of Roman parents Greek or Hebrew. No. He *taught the Gospel of Christ*, just as the disciples did, and *he made that the measure of his mission*.

Can you picture Paul running a dispensary, and tramping around loaded up with patent medicines, porous plasters and surgical instruments, eager to give free treatment to diseased Mexicans, Brazilians, Koreans and Ceylonese? Can you imagine Paul pestering the home church to death with his everlasting howls for *more money*—more for the kindergarten in Rome, more for the college at Antioch, more for the free schools in Greece, and thus making his own country bear the expense of doing what Antioch, Rome and Greece should do for themselves? Above all, can you for one instant believe that Paul would have given regular salaries to the new converts, thus creating the impression among the poor folks of Antioch and Rome that it would *pay* to turn Christian?

No! It is inconceivable. Paul's converts organized their own churches, and all the help they ever asked and got from him was *advice*. His converts were real, genuine Christians, *and they supported their own churches and schools*. Not only that, they sent aid to Paul and they put missionaries in distant fields.

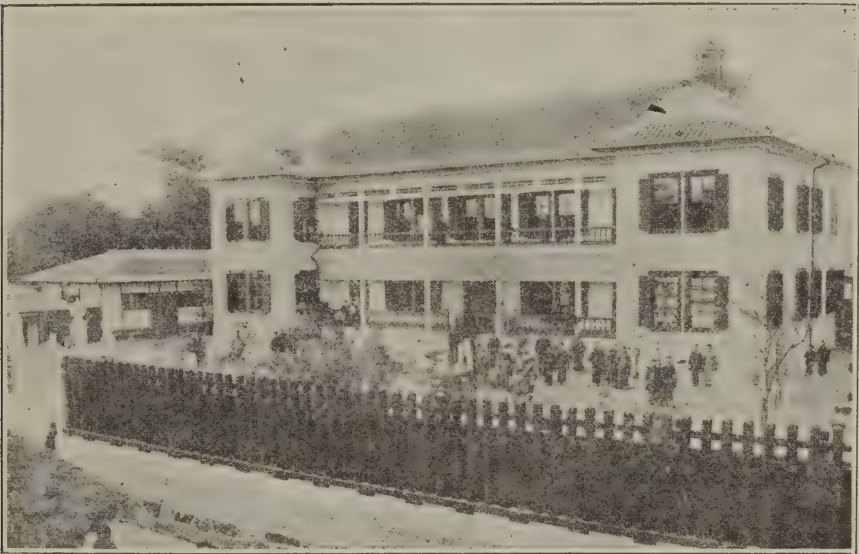
I challenge any denial of this. And I say that Paul's methods were the right methods, the methods meant by Christ. I contend that Paul's system of foreign missionary work is the true gauge of our *duty* and the true measure of our *task*.

Now let us examine the system that has been fastened upon us of late years. Let us see to what extent it is consistent with the scriptural standards established by the Fathers of the Church.

If the present system is something else, let us ask it,—“By what right do you exist? By what right do you tax us? By what right are you clamorously demanding so much more of our money to be drained off into foreign countries? By what right do you bring so much unfair pressure to bear upon comparatively poor men in America to furnish elaborate education to heathen children *in such rich countries as China and India and Japan*?

Unless scriptural authority can be shown for it, the system should be abandoned. China is abundantly able to feed, clothe and educate her children. Let China do it. The wealthier classes in India can easily afford to support the educational system of Hindustan. It is *their* moral duty to do it, not ours. So with Japan. Until we had banished illiteracy from our own country, I contend that it is unnatural and unpatriotic and unwise to be taking upon our shoulders the illiteracy of the nations beyond the seas.

Apparently the clergy and the denominational editors have been bothered by numerous inquiries since the *Jeffersonian* put its searchlight on the practices of foreign missionaries. Angry sermons have been preached and virulent editorials written. In these, I have been handled with extreme severity. My statements have been denounced



HIROSHIMA GIRLS' SCHOOL—JAPAN.

as "absurdly ridiculous and absolutely false." My position in the matter has been attributed to crass and comprehensive ignorance. In language more or less pointed, I have been told, in effect, the *Jeffersonian* had better stick to politics and let church affairs alone. Finally, the *Wesleyan Christian Advocate* enters a sweeping denial to my assertions and disposes of me, by virtually saying that I am disqualified for the discussion—because I live in a "magnificent home," and have not only a stenographer, but an overseer.

This is somewhat terrible, but nevertheless, my hand being to the plow, the furrow must be finished.

In order that the subject might be handled with the utmost fairness, I have confined my researches to books, pamphlets and papers *which favor Foreign Missions*. I have not gone to the enemy for ammunition. On the contrary, my clergymen acquaintances were requested to fur-

nish me everything their libraries afforded *in advocacy of Foreign Missions*. I have accordingly been supplied with a mass of literature, *all of which is published in the interest of Foreign Missions*.

* * * * *

Those who have undertaken to defend the secular education which is a part of the work of Foreign Missions have boldly asserted that the schools established in heathen lands are self-supporting. If the heathen are maintaining at their own cost the elaborate system which takes their children into kindergarten, conducts them through the schools and finishes them off in the college, that is their right. If they yearn for an English education so earnestly that they are willing to pay for it, let them have it, by all means. And the clergymen who come up against me on this issue assert that the heathen *are* supporting the schools. The *Advocate* declares that so far as the Methodist schools

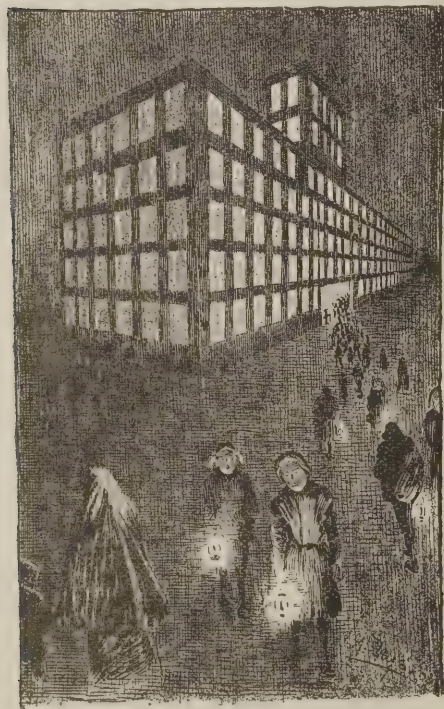
are concerned, it knows their schools in heathen lands *are self-supporting*.

Well,—“Gentlemen of the jury, that makes the issue which you are to try.”

Do the heathen support the schools which foreign missionaries establish in pagan lands?

I say that they do not, and that they have never done so. From the books and pamphlets and papers, *in favor of Foreign Missions*, furnished me by the preachers, I will prove that these kindergartens, schools, colleges and dispensaries are *not* self-supporting.

The American Board of Missions in its Almanac for 1909 publishes much statistical information. Ordinarily, I would not quote from an Almanac in a public discussion, but as this one *was published in the interest of Foreign Missions*, we may safely assume that it contains no statement made for the purpose of throwing cold water on the work.



Night-workers in a cotton mill in the South. One of the schools for *our* babies. The good missionaries wouldn't allow such an outrage upon the Chinese and Korean children.

On page 32, I find the “condensed tabular view of Missions of A. B. C. F. M., 1907-8.” The countries embraced in the report are Africa, Turkey, Ceylon, China, Japan, Micronesia, the Philippines, Mexico, Spain and Austria.

These Foreign Missions maintained 554 churches, 1,293 schools, employed more than 4,700 preachers, teachers and other workers.

Now, how much do you suppose was the total amount of *native contributions* to defray the cost of that great work?

It was \$254,000. To say nothing of the running expenses of the churches, there were 64,546 pupils in the schools. How many teachers had to be hired for that multitude of children? You can figure that out for yourself. If we apply to the *schools alone, the entire sum* collected from the heathen, we will see that the children were given schooling at a cost of *four dollars each per year*. One dollar per quarter would be cheap education, wouldn't it? But, of course, the heathen contributions went only in part to the schools, some of it going to the support of the churches. The total outlay of the Board for these churches and schools is given at \$795,090. Therefore, they fall short of being self-supporting by more than \$500,000. In other words, the heathen contribute less than one-third of the total expense.

On page 35 of the same Almanac is found statistics of "Principal Foreign Missionary Societies of the Evangelical Churches of the United States, 1907-8."

The total of native contributions, *for all purposes*, is given at \$1,564,981.

The societies operate in some of the most opulent parts of heathendom,—countries that have been wealthy and civilized.

The native contributions, amounting to a million and a half dollars, have to be divided among 5,745 churches, 1,105 principal stations, 10,410 out-stations, 32,000 preachers and workers, and 344,553 natives "under instruction." I regret that the report does not tell us the number of schools, but as the number of those under instruction was meant for pupils (as other reports in the Almanac prove) we have facts enough to go on. It takes no other argument than the figures themselves to convince you that the heathen who contributed only \$1,564,981 could not have kept up the schools, even if none of their contributions had gone to the support of the churches (5,745) and of the stations (11,575) and of the 32,000 preachers and workers.

In this report, each denominational organization appears separately. Curious to learn how the figures bear out the confident statement of the *Advocate*, I select the statistics of the Methodist societies.

The Methodist Episcopal Church is reported to have collected from the heathen less than half a million dollars and to have spent upon them more than two millions. The Methodist Episcopal Church, South, is reported as collecting from the heathen \$39,000, and spending on them \$727,729.

Where are the heathen doing any self-support church work and school work?

The *exception* to the rule is that they *do*; the *rule* is that they *don't*. Where one college favorably situated, and after a decade of toil and expense, has at last been brought to a basis of self-support, a great shout of victory goes up, and Christendom rings with it; but nothing much

is said in the papers about the thousands of schools that have been a dead expense, and which apparently never will be anything else. The *Advocate* hooted at my statement that heathen children had been bribed to attend missionary schools by the offer of food, clothing, books, cash and other persuaders. The *Advocate* denounced this as the "shallow vaporing of Mr. Watson." The deep men who write editorials for the *Advocate* have been too busy (or too worried about my house, my stenographer and my overseer) to read the evidence of such missionaries as Rev. T. P. Crawford who worked in the Chinese field for fifty years. I quoted what he said that he and his wife had to do in order to get the Chinese children to the mission schools. But Crawford was a Baptist preacher, and perhaps the *Advocate* is waiting for the introduction of some Methodist witnesses. All right. Here goes:

In its issue of March 5th, 1909, the *Wesleyan Christian Advocate* published a Report on the Foreign Missions of the Methodist Church, pages 26 and 27. The editors prefaced the statistics by saying that "the facts concerning the work of our church abroad should encourage us greatly in our prayers and our giving."

Let us take a look at these facts which are to make us pray more and give more.

We find the China mission first, of course. All of us are going crazy about China.—consequently China heads this encouraging list.

According to the *Advocate*, we (Methodists) have three hospitals and one dispensary over there, and eight self-supporting churches, and we collected from the Chinese, for all purposes, the sum of forty-three hundred dollars. If that amount is correctly given, it is pitiful. The Methodist Chinese Mission was opened in 1848, and organized into a conference in 1886, and yet the church can collect in *one of the richest countries in the world*, where there are more than 400,000,000 people, only the beggarly little wad of \$4,300! Surely, the *Advocate* must have got the figures wrong. We can not, humanly, increase our prayers and our gifts on such encouragement as *that*.

Japan is also one of the rich, powerful, civilized countries, and the *Advocate* tells about mission work *there*.

The Methodists have only thirteen churches there, and but three of these support themselves. Ten are unable to stand alone. They have to lie in the arms of the Home Church, and draw nourishment from her motherly breast.

In the great, prosperous Brazil, there are twenty-four churches and but five of them can stand on their own legs.

The Central Mexican Mission *has not a single self-supporting church*; the Mexican Border Conference is in the same fix.

Does the *Advocate* mean to say that "converts" who won't support their churches *will* support their mission schools? I invite the editors to give us the facts in detail. How many schools have you in China, Japan, India, South America, etc.? How much is the total cost, and how much of that do you get from the natives?

In Nashville, Tenn., there is a Methodist paper called *Go For-*

ward. It is an aggressive paper, and the way it whoops up Foreign Missions is in keeping with its name.

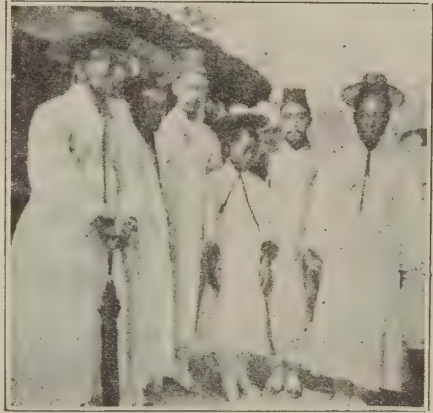
Asking you to bear in mind that the *Advocate* claims that the Methodist mission schools, in heathen lands, are self-supporting, I will quote a few bits of evidence to the contrary from *Go Forward*.

January, 1909. Miss E. Ling Soong writes to *Go Forward*, and among other things descriptive of conditions in China, she says:

"Scattered all over the country are *government schools*, which offer educational advantages to any earnest student. Besides these, there are *mission schools supported by the Christian Churches of the West*."

Miss E. Ling Soong ought to know. She is a Chinese woman, a resident of China. She is describing conditions in her own country, as she saw them in the latter part of 1908. And she tells *Go Forward* that the mission schools are supported by the *Christian Churches of the West*. If those schools are self-supporting, why does this Chinese lady speak of them as subsidized schools?

March 5, 1909, Bishop Seth Ward has an article in the *Christian Advocate* of Nashville, Tenn. The paper is Methodist, and the Bishop is a Methodist. Hear ye him:



SIX KOREAN STUDENTS OF THE OFFICIAL CLASS, SONGDO, KOREA.

"The support of missionaries . . . the establishment and maintenance of schools of lower grade are the usual beginnings of missionary work, and are forms of service that may be supported at moderate cost."

This Methodist Bishop not only sustains my position as to the facts, but proves that *free secular schooling is a regular feature in missionary work*.

March, 1906. Ida L. Shannon writing *Go Forward* about the Hiroshima Girls School, speaks of the free kindergarten, where the little heathen are so tenderly taken in hand and given that early training which millions of poor children in America do not receive.

October, 1906. Miss Fannie Montague reporting on the school at El Paso, which is patronized by El Paso and Juarez, Mexico, says:

"There has never been any tuition charged."

February, 1908. Miss Mary Myers writing to *Go Forward* from Korea describes the "ideal location" and conditions of the Lucy Cuning-gim school for Korean girls. There are thirty lovely little heathen

Misses in this school learning English, "Chinese classics," physiology, geography and other things good for heathen girls. Says Miss Myers, "There are children kept away for lack of room and money." *Whose money?* Evidently, the money of the home churches. Miss Mary's fascinating picture of that ideal Korean school leads up winningly to a plea for the passing around of the hat here in the West.

In the same number of *Go Forward*, we find a stout communication from Brother W. G. Cram. He does not mince his words. He hits out straight from the shoulder,—does Brother Cram. Says he:

"We as a Church *owe* the young manhood and womanhood of our Church an education and *they must have it.*"

Brother Cram is not speaking of what "we owe" to the young manhood and womanhood of *America*, but to what "we owe" to the boys and girls of *Korea*. Brother Cram tells our Methodist brethren that "appeals for new buildings or equipment should be promptly responded to, for *no better investment of the money can be made.*"

That doesn't sound as if Brother Cram expected the Koreans to support the system of education which "we owe" to their boys and girls, does it? Fanaticism has complete control of the missionary mind when we find it advancing the claim that the Methodist Church, South, owes *a secular education to boys and girls of Korea.*

In the same issue of *Go Forward*, there is a letter from Miss Lillian Nichols of Seoul, Korea. She describes the inner workings of the Carolina Institute for Korean girls. This school was founded by American money, and is supported by the Home Church. Korean girls of ten years of age are taken into the institution and *kept continuously there until they marry.* Miss Lillian says so herself. She says that at first she thought it was very hard on the mothers of these tots to take their little daughters away from them, but "as I find more and more *how little* these mothers can do for their children, I rejoice to see them come into our school," where *so much* can be done for them. In the Carolina Institute the Korean girls are lodged, boarded, dressed, educated and kept in ideal comfort until they marry!

I wonder how many Carolina Institutes we American Christians might fill, in these United States; and I wonder how it is that, with such letters as Miss Lillian's appearing every month in Methodist periodicals, the editors of the *Advocate* have the cheek to say that the mission schools of "*our church*" are self-supporting.

Miss Lillian's long and interesting communication winds up with the usual winning plea for *more money*. She says that the need is pressing and "the opportunity is urgent." I believe it. Simple, stupid and utterly negligible as the Koreans are, they are *not* so blind as not to recognize a good thing. Cosy quarters, comfortable clothing, three square meals a day, free education and industrial training,—even the childish Koreans appreciate a soft snap of that kind.

In the same issue of *Go Forward*, is what appears to be an editorial appeal for funds to establish a new mission station in Korea. The

sum needed was \$5,000. Three thousand dollars had been subscribed in the South, but that wasn't enough. Whooping up the faithful for the other two thousand, the editor says, "We can not afford to hesitate, and we can not afford to lose this opportunity. The other two thousand dollars we *must* have, and we must have it *soon*. Every dollar now will count for two and a half in the outcome."

The ministerial mind is given to subtleties, but we really would like to know how the editor of *Go Forward* figured the thing out in that particular way. How did he arrive at the two dollars and a half? When our prognostications and ratiocinations get the future of our spiritual welfare demonstrated in fractions of a dollar, we are certainly going *some!*

July, 1903. The editor of *Go Forward* informs his excited subscribers that he has received a letter from Rev. K. Ashida, professor in Kwansei Gakium, Japan. Brother Ashida, we are told, is a graduate of Vanderbilt University. He is a convert, and is now trying to Christianize his fellow Japs. *Go Forward* assures us that Brother Ashida is thoroughly prepared for that work, and that "*his soul is in it.*" Yet we are pained to learn that Brother Ashida is dissatisfied with



Typical American children who are fought for by both mill and school. The average age in one school was nine years, and the teachers give the names of thirty-five children from seven to fourteen who have been compelled to forsake educational opportunities for employment in the mill. Similar deplorable conditions can be found in the majority of the cotton-mill towns.

salary paid him by the Home Church. In fact, he is kicking about it. In this, he has the sympathy of *Go Forward*. The editor says it "*is a disgrace to the Church* that attempts on such pittances to maintain a College supplying a Christian education to *compete with*

the splendid facilities offered by the Japanese schools."

Reader, think a moment—for God's sake, *THINK*.

Here is Japan,—progressive, victorious, powerful, rich. She has offered her children "*splendid facilities*" for education. Yet the Methodist Church, South, is required to pour money into Japan *to compete with the Japanese government* in giving a secular schooling to Japanese children!

Could fanaticism be madder? *Where is the scripture for this unnatural and impossible task?* How can the people of this country be expected to educate their own children and bear, at the same time, the expense of secular education to the hundreds of millions of heathen

children whose own governments are offering them "*splendid facilities*" in their public schools?

When I reveal the facts to our people, in order that they may *give with their eyes open*, I am savagely denounced. Why so? What wrong have I done? Is it a sin to let in the light? Is it a crime to publish the truth?

I urged our people to stop where Christ stopped, where the disciples stopped, where Paul and the early Fathers stopped. I urge our people not to do more for the heathen than Paul and the disciples did, *until we have first discharged our full duty to our own flesh and blood*, our own kith and kin, our own national household. Is this treason to Christ? I can not think so.

Ah, they pretend that all this talk about furnishing free schooling in the Foreign Mission work is the "shallow vaporings" of that bad man, Watson,—who is a disturber of the peace, a bull in the crockery department, a hawk in the fowl-yard, an evil-minded person who dwells in magnificence, employs a stenographer, and also an overseer! Oh, the terrors of clerical logic!

But let us resume our knitting, and pick up a few more facts.

July, 1903. On page 17, of *Go Forward*, we find "The Apportionment of Needs." The faithful are told that "The Committee on the Forward Movement for Foreign Missions decided to ask first of all that provisions be made for the following objects in the amounts named:

Granbery College, Brazil	\$15,000
Kwansei Gakuin, Japan	50,000
Hiroshima Girls' School, Japan	10,000
Purchase of Mission Property in Cuba	25,000
Training School in Mexico	30,000
Buildings for Evangelistic Work, China	15,000
Industrial School, Songdo, Korea	5,000

Here is a tiny total of \$150,000, for schools in heathen lands. Not for preachers, not for couriers to carry the glad tidings, not for heralds to blow the Gospel bugle and proclaim Christ's message of soul salvation! No. The money is to be spent in giving to foreign children that which we are not giving to our own! A secular education which the



GIRLS AT CAROLINA INSTITUTE, SEOUL, HAVING DINNER ON THE LAWN.

foreign governments are amply able to provide, and for which those foreign governments are offering "splendid facilities."

Now let us examine some of the *books*, published in favor of Foreign Missions.

Take the large work entitled "Missionary Issues of the Twentieth Century," brought out by order of the Executive Committee of General Missionary Conference of the Methodist Episcopal Church, South. On page 141, is found a discussion of the support of schools and colleges *out of missionary funds*. It is stated that these institutions are "not for professional studies nor for training in scientific pursuits." Even

these, however, may be provided in special cases; but, as a rule, the secular education "supported by general mission funds" should be restricted to teaching the student how to use his facilities, to grounding him in the first principles of knowledge in the various departments of thought and effort, and in ethics and great central truths of the Gospel, in order "that he may quadruple his life by these and become a constructive force in the moral and social organization of the world."



The sign of the American mill. The cotton lint on the hat and trousers of the oldest boy, gathered from the fine particles in the atmosphere of the mill, shows the conditions under which the children work at all times.

In this book published by the Methodist Church, we find that the Church deliberately adopts, *as a settled policy*, the doing of the very thing which the *Wesleyan Christian Advocate* bitterly denies that "*our church*" does!

In this book, the Methodist Church sets forth its plan of foreign missionary work, and when I published facts showing that the Church is working in accordance with the plan adopted,—my statements are contradicted. I am accused of ignorance, and I am held up to universal execration. To cap the climax of my iniquities, I am indicted for having a "magnificent home," a stenographer and an overseer!

It's a shame! Why don't these Methodist editors read their own papers and books?

On page 158 of the same work, we find the statement that these schools "*except what are known as charity schools*, favor some payment, however-small, for tuition."

Now what is the literal fact? Foreign Missionaries have adopted the kindergarten, the school, and the college as a regular part of their system and we are called upon to support this elaborate system of secular education. They collect what they can from the natives,—the deficit has to come from the people here at home. Why make any bones about it? Why not let the cat out of the bag?

In Bishop Bashford's book—the book in which he puts forth his own views as those of God—we are told that we must not expect the heathen when converted to become self-supporting. We would be asking too much if we required a Chinese congregation to support a Chinese preacher. It would be unreasonable of us to request a Japanese congregation to support a Jap minister. Says the Bishop, communicating "God's plan" to us, mind you, "To ask these new converts from heathenism to become immediately self-supporting is like asking your baby in the cradle to earn its own living."

What a peculiar statement it is for Bishop Bashford to make—that when a Jap or Hindu, or a Chinaman is converted to Christianity, he *becomes as helpless as a baby* and must become a nursling of the Home Church! *As a heathen*, he is capable of earning his own living and supporting his idolatrous priests, but the moment he flops and calls himself *a Christian* he must be taken care of *with European cash!* And the Bishop declares that it would be unkind of us if we did not nurse this religious baby,—how long? The Bishop fails to say. If this analogy is true, the infant convert can not be expected to support his church until his conversion is fifteen or more years old.

It wasn't that way with the heathen converts of Paul, Barnabas, Peter and the other pioneers. Their heathen men *remained men*, *AFTER* conversion; *they* did not become babies; and *they* not only supported their own churches, but sent out missionaries to spread the gospel!

The fact that an intelligent man, *a Bishop!* could not only think up a statement like Bishop Bashford's, but actually put it in a book, is another evidence of how a man's mind may degenerate for lack of conflict. The Bishop has had noboily to "sass back" at him, and therefore his intellectual habit has become slipshod.

New converts are like babes in the cradle,—are they? They must pull on the teat of the Home Church,—eh? Well, *well*, *WELL!* I thought it was a universally accepted fact that if ever a convert, at home or abroad, was capable of *anything*, it was while the change of heart was fresh upon him—fresh in the ecstasy, the rapture, the enthusiasm, the zeal, *the yearning to go right straight and carry the glorious contagion to some unconverted soul.*

And now Bishop Bashford (speaking for God, remember,) tells me that I must give up this pleasant illusion, and adopt the view that a convert from heathenism is as helpless as a babe, must be nursed at the breast, rocked in the cradle, dandled on the knee, carefully robed in soft raiment, patiently encouraged to crawl, nicely fitted to the trundle-bed, and critically tended as he essays to walk.

Dear me! I am sorry to hear that. Granting that the Bishop is right, however, I am moved to ask, "Couldn't we spend the same money to better advantage here at home, converting Caucasians who will not need the nursery process?"

On pages 36 and 37, Bishop Bashford tells us that the foreign missionaries need from *three to five million dollars* to put the Bible in the home of every Chinese family, not to speak of other needy nations. Says the Bishop, "The missionary collection must, therefore, supply us in the twenty-six pagan lands not only with parsonages, with churches, with pastors, with literature, *but with colleges, preparatory schools, and seminaries, and in addition with day-schools, corresponding with the common schools in the United States.*"

Here is a Methodist Bishop, in a book published only two years ago, declaring that "*God's plan*" demands of the Home Church and home



TWO W. M. U. TRAINING SCHOOL GIRLS. MISSES ABERNETHY AND HENSLEY
IN CHEFOO GIRLS' SCHOOL.

people the *support of a complete system of secular education of the heathen*. Bishop Bashford declares the Church *must do this*. He says that it is God's plan. Who told him so? I don't know, for *Christ* didn't and the *Bible doesn't*. But it is a marvel that when I say in the JEFFERSONIAN that the Church *is* doing the very things which the Bishop declares it *must* do, I am villified and my statements dismissed as "shallow vaporings."

Let me be perfectly fair, and admit that the Home Church uses all of its influence toward getting these foreign schools on a self-sustaining basis. Owing to the waking up of China, *by the rude shock of recent wars*, she is turning to Western arts and sciences in order that she may prepare herself as Japan did, *to defend herself in future emergencies*. There is a demand now for Western learning and methods. It took the roar of guns and the sight of blood to arouse the Celestials, but they are awake at last. They have no idea of accepting our relig-

ion, but they *do* want to learn *what we know*. They want to be able to do what we do. Therefore, the wealthy classes in China are at last patronizing the Western schools, and in that way some of them have become self-supporting. But these are the exceptional cases. Generally, the mission begins with the free school, and when we bear in mind the fact that heathendom has barely been touched and that free schools must be opened to at least 800,000,000 heathen,—we can begin to realize how frightful is our self-imposed burden.

The great leading thought is this: Without any Scriptural authority for it, we have committed our churches to the policy of going to such



The six little children in this picture represent the ideal family desired by American mill operators—more grist for the hopper in which so many thousands of our children have been ground. Driven to desperation by grinding poverty the oldest boy was sent to work before our investigator found the family, and the next eldest was about to apply for a "fraudulent" certificate. The case is now being considered by a benevolent organization, with a bright prospect of ameliorating these conditions, and before long the children who are old enough will be sent to school.

countries as Japan and China *to compete with those governments in the secular education of their own children.*

It would be a most questionable policy, even if we had erased the foul blot of illiteracy from our own map and had so much surplus money that it was a nuisance to us;—but to pursue such a course, when our people are financially harassed, when two million of our laborers are out of work, and our own children—*millions of them*—are growing up in ignorance and under conditions which are brutalizing, *is nothing less than A CRIME AGAINST HUMANITY.*

* * * * *

Now let us see what *the Baptists* are doing in the foreign field. Let us to see to what extent *their* schools and colleges in heathendom are self-supporting.

On page 27 of "Mission Economics", by Rev. C. H. Carpenter, is found a summary of the subsidies paid for schools and native workers, from 1875 to 1884, inclusive; also the amount contributed by the natives.

In the Japan Mission we spent of our own money \$31,534. The Japs chipped in to the lavish extent of *one hundred and forty-five dollars*.

Our ducats went into the Shan schools to the merry tune of \$15,675.57. The natives rolled up a help-out fund of *fifty-four dollars*. In Kakhyen, our share in the expenses was \$1,200.51. The natives shelled out \$55.20.

At the Thatone Mission, we appear to have fished for four years without getting a single solitary bite. Not even a nibble. Yet we squandered \$865.65, and we didn't pull the heathen for one red cent.

We Baptists are justly proud of our Karen. Whenever a Methodist yells "*China!*" at us, we holler back, "*Karens!*"

Well, we turned loose \$137,000 on the schools of Karens, and the natives uncoupled from \$28,800.

In Assam we seem to have fallen down, badly. The schools there cost us \$50,000, and the natives came across with only \$257.

In the immense and opulent empire of China we dumped \$65,000, teaching the youthful Chinese idea how to shoot. John co-operated to the conservative amount of \$885.

The Telegu schools appear to have hit us for \$189,000. The natives halted at \$701.

In Burma we spread ourselves and got loose from \$140,000 of our filthy stuff. The natives hoarded theirs,—excepting the unimpressive sum of \$3,356.

TABLE V, AMERICAN BAPTIST MISSIONARY UNION

Showing the Subsidies paid to each Mission for Schools and Native Work for 1885, the Native Contributions so far as reported for the same year, and the Ratio of those Subsidies to the Contributions.

MISSION.	Church Members in 1885.	Subsidy from A. B. M. Union.	Native Contri- butions so far as reported.
Bassein, Sgau Karen_	7,192	\$ 908.00	\$13,824.02
Rangoon, Sgau Karen_	4,349	1,232.50	4,003.77
Shwaygyeen, Karen_	1,104	491.67	924.51
Henthada, Karen_	2,476	2,679.94	3,656.80
Bassein, Pwo Karen_	1,190	1,647.07	2,044.43
Rangoon and Maoobin Pwo Karen_	468	854.91	742.12
Toungoo, Bgahi Karen_	2,530	2,752.76	2,087.20
Toungoo, Paku and Red Karen_	2,259	2,223.91	1,534.41
Maulmain, Karen_	1,264	1,549.14	765.06
Tavoy, Karen_	924	1,217.01	501.68
Lakon, Karen_	161	-----	27.80

FOREIGN MISSIONS

MISSION—Continued.	Church Members in 1885.	Subsidy from A. B. M. Union.	Native Contri- butions so far as reported.
Karen Theological Seminary_ _ _ _ _	---	\$ 1,250.00	-----
Rangoon Baptist College (one-half)_ _ _ _ _	---	712.50	-----
Totals_ _ _ _ _	23,917	\$ 17,519.41	\$30,093.80
Prome, Burman_ _ _ _ _	237	\$ 664.00	\$ 477.52
Henthada, Burman_ _ _ _ _	87	525.00	332.13
Rangoon, Burman_ _ _ _ _	343	3,670.94	1,066.71
Thongzai, Burman_ _ _ _ _	375	1,828.33	320.00
Toungoo, Burman_ _ _ _ _	25	683.77	102.24
Zeegong, Burman_ _ _ _ _	170	1,453.02	210.20
Maulmain, Burman_ _ _ _ _	282	5,223.13	587.60
Bassein, Burman_ _ _ _ _	58	563.33	54.80
Shwaygyeen, Burman_ _ _ _ _	9	901.71	4.00
Tavoy, Burman_ _ _ _ _	10	-----	92.05
Rangoon Baptist College (one-half)_ _ _ _ _	---	712.50	-----
Totals_ _ _ _ _	1,596	\$ 16,225.73	\$ 3,247.25
Shan Missions_ _ _ _ _	35	\$ 1,670.29	\$ 87.38
Japanese Missions_ _ _ _ _	367	\$ 4,352.68	\$ 310.00
Bangkok, Chinese_ _ _ _ _	100	\$ 506.10	-----
Southern China_ _ _ _ _	994	3,570.12	-----
Eastern China_ _ _ _ _	317	2,917.45	150.26
Totals_ _ _ _ _	1,411	\$ 6,993.67	\$ 150.26
Sibsagor, Assam_ _ _ _ _	200	\$ 919.64	\$ 58.20
Tura, Garo Hills_ _ _ _ _	769	2,305.16	94.15
Nowgong, Assam_ _ _ _ _	93	1,236.70	39.92
Gowahati, Assam_ _ _ _ _	639	-----	16.93
Molong, Naga Hills_ _ _ _ _	25	195.00	-----
Kohima, Naga Hills_ _ _ _ _	5	-----	24.00
Totals_ _ _ _ _	1,731	\$ 4,656.50	\$ 233.20
Secunderabad, Telugu_ _ _ _ _	109	\$ 623.38	\$ 102.33
Hanamakonda, Telugu_ _ _ _ _	16	177.00	-----
Bapatla, Telugu_ _ _ _ _	836	3,096.49	440.00
Madras, Telugu_ _ _ _ _	44	3,532.26	360.00
Kurnool, Telugu_ _ _ _ _	184	120.16	8.58
Vinukonda, Telugu_ _ _ _ _	2,653	1,655.61	60.00
Cumbum, Telugu_ _ _ _ _	4,000	2,294.16	63.51
Nellore, Telugu_ _ _ _ _	479	5,696.76	96.50
Nursaravapetta, Telugu_ _ _ _ _	2,807	2,541.09	40.23
Ramapatam, Telugu_ _ _ _ _	631	3,951.63	-----
Ongole, Telugu_ _ _ _ _	14,632	24,712.39	-----
Udayagiri, Telugu_ _ _ _ _	5	1,006.23	-----
Totals_ _ _ _ _	26,396	\$ 49,407.16	\$ 1,171.15
Grand totals, Asia_ _ _ _ _	55,453	\$100,825.44	\$35,293.04

For the whole Karen Mission, the subsidies amount on the average to seventy-three cents per member, the contributions to \$1.26 per member.

For all the Burman Missions the aggregate subsidies average \$16.16, and the aggregate contributions \$2.03 per member.

But enough. If I have not made good the statement that we are *giving* to the heathen a *thorough secular education*, it would be useless to introduce further testimony. It would only be cumulative.

GOSPEL PLAN OF FOREIGN MISSIONS

(BY REV. E. LUND)

(1.) *"The apostolic evangelists needed a special preparation which consisted in the 'clothing with power from on high' previous to their going into 'all the world to preach the Gospel to every creature.'"* See Luke xxiv, 46-49; Acts i, 4, 8; ii, 4; iv, 29-31; vi, 3, 5; ix, 17; xi, 22-24; 2 Cor. i, 19-22; 2 Tim. i, 5-8; 1 Tim. iv, 14; Tit. i, 4; iii, 4-6.

(2.) *"The apostolic evangelists were guided as to their movements by the Word and the Spirit of God."* Read and compare John xiv, 26; Luke xxiv, 47; Acts i, 12; ii, 4; v, 21; Acts i, 8; viii, 1, 5; Mark xvi, 15; Acts viii, 26, 29, 39; ix, 10-18; Matt. xxviii, 19; Acts x, 19, 20; xi, 1-18; Acts i, 8; xii, 4; xviii, 9, 10; Acts xiii, 46, 47; xvi, 7-10; Matt. x, 14, 23; Acts ix, 23-30; xii, 18-19; xiii, 51; xiv, 6, 19, 20; xvii, 5-10; xviii, 6.

(3.) *"The apostolic evangelists went from place to place, preaching the Gospel where it had not been preached, but did not settle as the fixed pastors of churches or as teachers of schools."* Read and compare Mark xvi, 15; Acts i, 8; Rom. xv, 20, 21; 2 Cor. x, 15, 16; Acts xiii, 4-6, 13, 14, 51; xiv, 6; xvi, 6, 11, 12; xvii, 1, 10, 15; xviii, 1; xix, 1; 2 Tim. iv, 5; 1 Tim. iii, 1-15; Tit. i, 5; Acts xiv, 23.

(4.) *"As a rule, the apostolic evangelists continued their preaching in each new place, if not rejected, until there were converts or disciples."* See Acts viii, 5, 12; x, 24, 44, 48; xi, 20, 21, 25, 26; xiii, 6, 12, 14, 48, 52; xiv, 1, 3, 6, 21-23; xvi, 12, 15, 32-34; xvii, 1, 2, 4, 10, 12, 16, 34; xviii, 1, 11, 8; xix, 1, 8, 9, 10, 18, 20.

(5.) *"The apostolic evangelists visited their churches to strengthen them in the faith and, when necessary, to help them to arrange church matters."* See Acts xiv, 21, 22; xv, 36, 41; xvi, 4, 5; xviii, 22, 23; xix, 21, 22; xx, 1, 2; xxi, 3-6; Eph. vi, 22; Phil. ii, 19, 28, 29; Col. iv, 8; 1 Thess. iii, 2; Acts xiv, 23; 1 Tim. i, 3; 2 Tim. ii, 2; 1 Tim. iii, 2; 1 Cor. iv, 16-21; Tit. 1, 5.

(6.) "*The apostolic workers began their preaching with 'repentance and forgiveness of sin in the name of Jesus Christ.'*" See Luke xxiv, 47; Matt. iii, 2; iv, 17; Mark i, 16; vi, 12; Luke xiii, 3, 5; xv, 7, 10; Acts ii, 38; iii, 19; xvii, 30; xi, 18; xx, 21; xxvi, 20.

(7.) "*The apostolic workers taught inquirers 'the way of God more perfectly.'*" Compare Matt. xi, 25; Acts ii, 37-41; viii, 27-38; xvi, 30-33; Matt. xx, 17-19; Acts 18, 24-26; xix, 1-7; Mark iv, 10, 11; Acts x, 21-48; Matt. xxviii, 19, 20; Acts xx, 20; xxviii, 30, 31.

(8.) "*The apostolic evangelists baptized believers as Christ had commanded.*" See Mark xvi, 15, 16; Acts ii, 37-41; viii, 12, 35-38; ix, 1-18; x, 44-48; xvi, 13-15, 29-34; xviii, 4-8; 1 Cor. i, 16; xvi, 15; Acts xix, 1-7; Rom. vi, 4; John iii, 23; Matt. iii, 16.

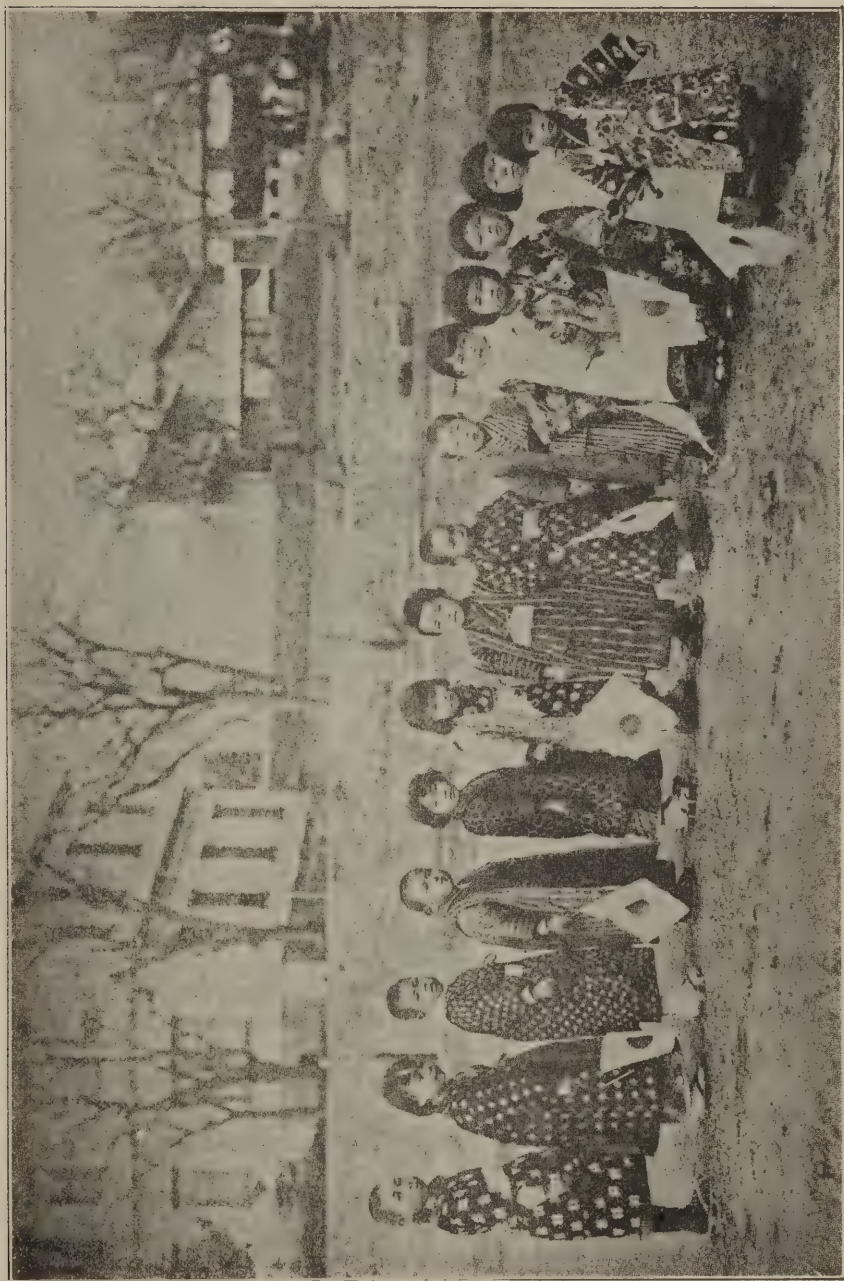
(9.) "*They organized local churches with baptized converts only.*" Read and compare 1 Cor. 1, 2, 13; Gal. i, 1-5; iii, 25-27; Eph. i, 1; iv, 5; v, 26; Col. i, 1; ii, 12; Rom. i, 7; vi, 3, 5; 1 Peter i, 1, 2; iii, 21; Acts ii, 41.

(10.) "*The apostolic evangelist 'appointed elders in every church.'*" See Acts xiv, 23; Tit. i, 5; Acts xx, 17, 28; Phil. i, 1; compare 2 Cor. viii, 18, 19; Acts vi, 2-6; also 2 Tim. iv, 5; ii, 2; Tit. i, 5-9.

(11.) "*On their departure from such recently organized churches the apostolic evangelists 'commended them to the Lord' to 'receive edifying' and 'be builded up' by means of Spiritual 'gifts, divided to each one' of the members 'according to the measure of the gift of Christ.'*" See Acts xiv, 23; xx, 32; 1 Cor. xii, xiii, xiv; Rom. xii, 3-8; 1 Peter iv, 10, 11; Eph. iv, 7-16; v, 18-20; Col. iii, 16.

(12.) "*The apostolic evangelists commended the churches to the Lord, not only to 'receive edifying' but to be aggressive continuers of the work they had begun, 'showing forth the excellencies of Him who had called them out of the darkness unto his marvellous light.'*" Compare 1 Thess. ii, 10-12; i, 6-8; iv, 1, 2; Phil. i, 6-8, 14, 27, 28; Eph. vi, 11-20; 1 Peter iii, 15-17; Col. iv, 5, 6; 1 Peter ii, 9; iii, 1, 2; Jude 21; 1 John v, 5; Eph. v, 8; Phil. ii, 15, 16; 1 Peter ii, 12, 15; Matt. v, 15, 16.

(13.) "*They left their churches under Christ, as the head, to work and develop as independent, self-supporting and self-governing institutions, sustaining a relation of equality and fraternity both between the members of each individual church and between the different churches in general.*" See Eph. 1, 22, 23; iv, 15, 16; v, 23; Rev. ii, iii; 2 Thess. iii, 10-13; 1 Thess. iv, 11, 12; Eph. iv, 28; Acts xx, 35; Matt. xviii, 17; 1 Cor. v, 1-13; 2 Cor. ii, 6; 2 Thess. iii, 6, 14; Acts ix, 26-28; Rom. xiv, 1; Acts i, 15-26; vi, 3-5; xiv, 23; 2 Cor. vii, 18, 19; Acts xi, 22; xiii, 1-4; xv, 22, 25; Matt. xxiii, 8; Gal. iii, 26-29; 1 Tim. vi, 2; 1 Peter ii, 9; Acts xi, 29, 30; Gal. ii, 10; 2 Cor. viii, ix.



THE HARADA MURA KINDERGARTEN.

CHAPTER III.



AMERICAN MINER'S CABIN.

is honorable but not romantic. Now and then the ploughman may be a Burns and see the poetry in the upturned clod, moralize over the ruined home of the field mouse, and bewail the cruel fate of the mountain daisy crushed by the ruthless coulter, but oftener the conductor who pulls the bell-line over Mike is not sentimental: he finds that life at the tail-end of a mortgaged mule is strictly prosaic.

But to run away and join the army! To slip off some night and go to sea! *There's* novelty for you, and romance and adventure. The imagination kindles at the thought, fancy paints such a career in colors of uniform brightness, and there they go, the Peter Simples and Barry Lyndons and all their intermediate types,—to learn in due time that it might have answered quite as well to have stayed at home.

Something of the same feeling tempts men and women into Foreign Missions. The Orient, especially, appeals to the imagination. The East,—the venerable, mysterious, poet-sung East,—revives recollections of the cradle of the race, the dead civilizations of a remote past, the legends of Patriarchs and Apostles, the traditions of conquerors and empire-builders, the fabulous stories of boundless wealth, ancient rivers whose names are interwoven with the mightiest events of time, hoary cities and monuments and ruins that reach back into the twilight of history: and languages, customs, manners, beliefs that link one to the very beginnings of things. *These* create a profound interest in the human heart, cast a spell over the mind, and attract us to the East with that nameless charm which has fascinated men of all classes since the time of Alexander the Great. The soldier, the mariner, the merchant, the scholar, the naturalist, the scientist, the tourist, the poet, the law-giver, the historian, all have been captives to the Orient,—the East from whose womb have issued the peoples, the ideas, the religions and the laws, the arts and the sciences which have dominated the world.

Is it any wonder, then, that the Western churches should fall under the witchery of the East? Is it any wonder that the enthusiastic young evangelist should burn and glow at the very thought of planting the banner of Christ on the walls of Teheran, of Soochow, of Tokio, of Benares? By no means. On the contrary, he would be a dullard indeed if his imagination were not fired by the prospect.

WHY do boys run off from home to join the army, or go to sea? Because it appeals to their imagination. To put the plow-gear on old Mike, the mule, and go to the field where the steady feet must walk one monotonous furrow after another, with loose soil getting into the shoes and the hot sun baking the head,

To toil among the miserably poor and ignorant whites of Arkansas, or Kentucky or Tennessee or Georgia is not romantic. There is nothing poetic about *their* rags, *their* dirt, *their* mental and *physical* *stuntedness*. Living, as so many of them do, in wretched cabins, in direst poverty, neglected of man and aliens from God, their surroundings are not only filthy, but repulsive. Missionaries are loath to take hold and have a general cleaning up. But with the Orientals, how different it is! Somehow, *their* dirt and comprehensive nastiness does not repel.



A MOUNTAIN HOME NEAR TALLULAH FALLS, GEORGIA.

Our delicate women work on those foul Orientals, and clean them up, as though each reeking heathen hag and vagabond were a rare antique vase which it is a pleasure to wash.

READ THIS ENTHUSIASTIC DESCRIPTION

"And what a scene was that when nearly twenty-five hundred sat down to eat together the Lord's Supper, and what a gathering! The old, the decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with divers diseases and torments; *those with eyes, noses, lips, and limbs consumed with the fire of their own or their parents' former lusts, with features distorted and figures the most depraved and loathsome*; and these came hobbling upon their staves, and led or borne by their friends; and among this throng the hoary priests of idolatry, with hands but recently washed from the blood of human victims, together with *the thief, the adulterer, the sodomite, the sorcerer, the robber, the murderer, and the mother—no, the monster—whose hands had reeked in the blood of her own children*. These all met before the Cross of Christ, with their enmity slain and themselves washed and justified in the name of the Lord Jesus and by the Spirit of our God."

The missionary who exhibits these trophies, these cleaned-up barbarians, appears to have been prouder of his harvest than if he had invaded the tenderloin of some American city and rescued Caucasian slave-girls from a fate that is worse than death.

In the book, "Mission Economics", by Rev. C. H. Carpenter, some very valuable information is to be found.

On page 105, we are told that one out of every eight or ten of the heathen "converts" is hired to preach to his own countrymen; and that in Maulmain the missionaries maintained a boarding-school for boys and girls, and a theological seminary, in which *the heathen pupils were furnished with food, clothing, beds, books, stationery, lights, etc.*, in addition to the teachers and the buildings. Page 119: "We were told in China that some missions were accustomed to pay parents for the time their children spent in the mission school." Page 177: Speaking of the students in the preparatory school at Ongole, India, the lady teacher said concerning ninety-one out of the one hundred and twenty-seven scholars: "*They receive food, clothes, and books from the mission.*"



BOYS' SCHOOL, PERNAMBUCO.

As to the High-school, Dr. Clough reports: "*Most of the boys are unable to supply their own clothes or to pay board or tuition.*"

Further, Mr. Carpenter says:

"The pupils have mostly to come from a distance, where the prices of provisions of all kinds are extraordinarily high, and where the native churches can not or will not aid with a single basket of paddy, or a stick of fuel, without receiving city prices."

The reference here was to the school at Maulmain, where the natives would furnish nothing and where *everything*,—house, furniture, beds and bedding, food and clothing, light and fuel, books and tuition—had to be drummed up among the Baptist congregations of our own country.

Says Brother Carpenter:

"To assist in the education of a native ministry, and to give some aid to converts who are striving, as to the extent of their means, to educate their children, is one thing. To go beyond this, and make expensive provision for the education of children and youth, the large majority of whom are from heathen families whose parents will not accept Christianity for themselves, and are presumably opposed to having their children accept it; to buy land, erect buildings, provide costly American

teachers and native assistants, FURNISH FOOD AND ALL THE APPLIANCES OF A NATIVE BOARDING-DEPARTMENT, and then receive back from some of the pupils a tuition of ten, twenty, or forty cents a month, and from some others a dollar or two a month, towards the cost of the food which they eat,—to expend so many thousands of dollars in this way, I say, that we are unable to send out the men who are needed to enter open doors for preaching the Gospel in the regions beyond, may not be absolute waste, but it can not be the highest form of obedience to the last command of our Lord."

Reader, what think you of an intemperate, choleric parson who would publish me as a liar for saying *that conditions were as above*



These are American breaker-boys, all supposed to be over fourteen. They work in the Johnston breaker at Olyphant, the building that towers behind them. There they sit on narrow boards laid across the coal chutes, enveloped in gloom, grime and clouds of stifling black dust, eight or nine hours a day, bending over the streams of coal that rush between their little feet to pick, with bleeding fingers, the useless slate and rock from the precious anthracite that may keep you warm next winter. Fourteen, at least, the breaker boys are supposed to be. Often, however, they begin their drudgery when no more than nine or ten years of age.

described, when the official reports of the churches, and the books written by missionaries themselves, reveal such unscriptural methods?

Naturally wishing to know how it is *now*, with the educational system of the Baptist Foreign Missionaries, I examined the Annual Report, for 1908, of the Southern Baptist Convention. To my disappointment, I find no detailed information which enables me to say to

what extent we are still furnishing food, clothing, books, etc., to the heathen children. Application was made to our esteemed friend, Rev. Dr. Lansing Burrows, Secretary of the Southern Baptist Convention; but he writes that he can only refer us to the Report. It is "the only source of information." That's a pity. The Baptists of the South, and elsewhere, have the right to know whether they are *now*, as heretofore, being taxed to lodge, feed, clothe and educate the black, brown and yellow children of heathendom, while so many millions of white children of our home-land are *not* well lodged, *not* well fed, clothed and educated, and *not* given the precious benefit of refined, Christian training.

We hope that some Baptist delegate to the next Convention will have the spunk to demand *more light*. Let them give *us the details*—or quit pulling us for money.

Glancing through the reports sent in from the foreign field, one can manage to glean a fact, now and then. Remember that in writing to the Home Church, the missionary is personally interested in making the best possible showing. If he could not "report progress", he might get his head chopped off,—or have his salary stopped, which is about as bad. Therefore, when you settle down to peruse these Reports from the foreign field, put the salt cellar within reach.

Page 173. Report to Southern Baptist Convention on Cheng Chow Station, China: "At the boarding-school started last fall by the Mission *the girls paid a part of their board.*" Don't you think they might have told how much it costs to lodge and feed these little yellow girls, and what part of the expense their parents paid? Particularly, as we Baptists in the home-land are taxed to give these heathen girls free books, free tuition and a good schoolhouse.

At the end of the report on this Cheng Chow Mission is a list of the "needs" of the missionaries which home Baptists are expected to supply.

Cheng Chow needs: Two unmarried ladies in addition to those they already have; also a doctor and wife to help with the medical work; also \$2,500 in cash to buy land and a house for Mr. and Mrs. Sallee, who have surrendered the house which the church built for them to Mr. Herring and his family. They also need \$1,000 for buying land for hospital, girls' and boys' schools. Also \$3,000 for the girls' school; likewise \$2,500 for the hospital.

For one station, that would seem to be a robust list of immediate needs, especially when we consider that Cheng Chow is a small city for China, having only about 20,000 inhabitants.

The medical work of the Southern China Mission is summarized as follows:

Out patients treated during the year-----	7,543
Out calls -----	131
In patients -----	207
Major operations-----	51
Minor operations-----	320
Receipts from fees-----	\$1,552.11

According to this showing, the Baptists of the Home Church supplied medicines, medical service, surgical operations, and surgical instruments necessary for use therein at the nominal rate of *20 cents for each Chinaman who was treated*.

Of course, this medical work is done upon the theory that it aids the missionaries in the evangelization of these pagans. The report, however, claims only twenty-one Chinamen baptized as a direct result of the hospital work. Conceding that each one of these twenty-one converts became a true Christian because of the medical work, it would seem that the year's harvest bears a very discouraging proportion to the work and money expended. The same investment might have



MISSIONARY RESIDENCES, SHANGHAI, CHINA, BAPTIST COLLEGE AND THEOLOGICAL SEMINARY.

yielded very much better results had it been made in the slums of one of our great cities, or in one of our backward rural communities.

From "the Uplift of China", by Arthur H. Smith, this extract is taken from page 175:

"Asylums or villages for lepers have been established in five different provinces, where excellent work has been done. There are eight orphanages (one of them in Hongkong, but conducted by missionaries to the Chinese) caring for a great number of children—mostly girls. Eleven schools or asylums for the blind—the best known being that of Mr. Murray in Peking—are working what the Chinese justly regard as daily miracles, rescuing from uselessness and worse a class hitherto quite hopeless. A school for deaf-mutes, conducted by Mrs. Mills, in Chefoo, is an object-lesson in what may be done in that wide field. An asylum for the insane begun under great difficulties by the late Dr. J. G. Kerr, at Canton, is likewise a pioneer in caring for a numerous but hitherto neglected class."

The list of needs is appended, as usual, at the end of the report, and it appears that in the Southern China Mission they need pretty much the same that they do at Cheng Chow: More teachers, more doctors, more money for building missionary residences, more money for schoolhouses and for chapels.

If I understand the statistical table which appears on page 20 of the Report of the Southern Baptist Convention, we are maintaining in the foreign field:

- 98 Male missionaries,
- 124 Female missionaries,
- 85 Ordained native preachers,
- 198 Un-ordained native male workers,
- 51 Native female workers,
- 139 Churches,
- 226 Sunday schools, with 7,526 children in attendance,
- 128 Day schools, with 3,194 scholars.

To the support of all these, foreign countries contribute somewhat less than \$3,500. To say nothing of maintaining the expensive home machinery of administering these mission funds and directing the mission work, we actually spend in the field, *among the heathen*, about ten times more than they themselves can be prevailed upon to contribute.

Reporting to the Mission Board of the M. E. Church, South, on Education in Korea, Rev. G. W. Cram says:

"It was thought wise to make the students pay the nominal monthly tuition of ten sen (five cents), which most of the schools in Songdo charge their pupils. The parents of some of the boys contributed yen 98 in the beginning of the fall term to get benches, desks, coal, stove, etc., for the school. During the spring term the tuition collected amounted to only yen 20.60 (\$10), owing to the fact that many of the boys were unable to pay, while some were unwilling to pay, even that modest sum. We decided to use the twenty yen as remuneration for the service of the two student tutors."

(A yen is, in our coin, about 49 cents: 1 sen is, therefore, about half-a-cent.)

There were more than a hundred boys in the school, and the teachers were Mr. Cram, Mrs. Wasson, Mr. Wasson, three Korean teachers, and two student tutors. Not only did the Home Church of America have to pay the salaries of these six regular teachers, and supply the books, etc., but Mr. Cram reports that *eight of these Korean students had to be furnished with BOARD, in whole or in part.*

Page 53: Referring to the Union Intermediate School, Mr. C. G. Hounshell reports ninety students, of whom eleven are *boarded* at the expense of the Methodist Church.

Page 71: Palmore Institute: Number of students enrolled about 500. The Principal of the school says that "very few of the great number of pupils that come to us are Christians". The receipts are given as \$706, whereas the total expense of the school foots up \$2,000.

In fact, it elsewhere appears in the Report that the Japs contribute only \$3,927 to help the Methodists sustain fifteen school buildings, thirteen church buildings, six parsonages, twenty-three missionaries,

fourteen native workers, twenty-four local preachers, sixty-two Sunday-schools, three boarding-schools, seven day-schools, forty-eight teachers, and one thousand, eight hundred and twelve pupils.

Let us take the Laurens Institute, one of the schools in the Mexican field. Prof. F. C. Campbell, Director, reports the recent completion of an enlargement of the building at a cost of \$24,390. The homeland furnished the money. The professor says, "While holding rigidly to our policy *not* to exclude any worthy pupil on account of *INABILITY TO PAY*, we have put forth every effort to make the school more nearly self-supporting *THAN HERETOFORE*." Curious to know how close they came to making the Laurens Institute self-supporting, after they had "put forth every effort" to that end, we looked it up in



"Breaker" boys and other tiny miners in Pennsylvania. Many are under fourteen years, although the law forbids employment of children under this age in mines.

the Report, and we find that \$2,750 was the amount which "the Board of Missions" appropriated to this Mexican college for the year 1908-09. If it hits the brethren for that amount when it is more nearly self-supporting than heretofore, what an elephant it must formerly have been!

Reporting on the Granbery College, Brazil, President J. W. Tarboux demands of the Home Church \$25,000 for an extension of the present building; \$10,000 for additional furniture and scientific apparatus; \$40,000 for a chapel, literary society and Y. M. C. A. halls; \$35,000 for a Pharmacy and Dental school; and \$30,000 for more land to build on and for the students to play on.

Says Bro. Tarboux:

"The (home) Church ought to drive down her stakes for \$150,000 for the Granbery within the next five years."

A Protestant missionary in Mexico (not a Baptist) writes as follows:

" * * * I am disposed to help in putting the set in the hands of every Protestant missionary in Mexico. . . In ———, ———, ———, and ——— we were saddened by much that we saw: native preachers receiving seventy-five and eighty dollars per month, while their congregations contributed *nothing* to their support; boarding-schools or orphanages, in which the girls received *everything*; theological training schools, in which boys and young men received hats, shoes, clothing, stationery, postage-stamps, money for bath and hair-cutting, and a small monthly present in cash, besides board and tuition. One lady teacher, weighed down with business details, etc., remarked that she was really doing more *missionary work* when she lived at home in the United States."

This letter appears in the book, "Mission Economics", by the Missionary, Rev. Dr. Carpenter.

In studying the Mexican Missions, we find that our Baptist missionaries are establishing free literary schools and free doctor-shops. For instance, on page 133 of the Southern Baptist Convention Report, we find a letter from the Toluca Field. Brother Lacey says, "Foundation work is being done at these places and we may expect baptisms later."



A BLUE RIDGE MOUNTAIN HOME.
COURTESY BERE A (KY.) COLLEGE.

Now, what *is this* "foundation work" which is being done *antecedent to conversions*? It is a *complete system of literary education, furnished free to the Mexican children*. Brother F. N. Sanders, from the same field, writes:

"I taught mathematics, ENGLISH, some science, GYMNASTICS, and gave a few of the boys MUSIC."

And this is Foreign Missions, is it? That's what Christ told us to do, eh? We go about among the congregations of the South begging for money for the heathen, and when we get it, we hike off down to Mexico to teach English to people who are perfectly satisfied with their Spanish language: and we not only spend this mission money teaching the boys how to skin-the-cat on the gymnastic pole, but we solemnly teach them to bang the piano, toot the flute, and tweedle-dee on the fiddle!

To soften the tale, Brother G. H. Lacey assures us that in this "foundation-work" schools, there "were considerable numbers of pay girls, which was a great help in the matter of expenses".

What was the number of these "pay girls"? The Report fails to state. How much did that free education of Mexicans cost us? We are not told. We have no native Baptist workers in that field, but in

the hopes of getting a few, "by-me-by", we shell out cash to furnish the Mexican children with a literary, gymnastic and musical education,—and it would seem that we board and lodge them while teaching them.

They tell us that the Bible is authority for that kind of thing! Can you draw a mental picture of Paul and Peter putting up a gymnastic pole, at Philippi or Antioch, as an antecedent to evangelistic work? Can you imagine Barnabas and Timothy carrying a fiddle-case around, as a part of the apostolic outfit?



DISPENSARY AT CHOON CHUN, KOREA.

What's the matter with us Baptists, anyway? Have we gone crazy, or have we just simply been hypnotized by the unscriptural methods of other churches?

The Rev. John Hobbs has recently been run out of Mexico. He

was engaged in missionary work for the Seventh Day Adventists who, as it seems to me, have just as much right to free speech and a fair chance as any other denomination. Speaking of the hardships to which he was subjected in Mexico because of his evangelical efforts, Brother Hobbs says:

"In Mexico even Protestant missionaries persecuted us. The American missionary receiving \$100 to \$150 in gold each month, pays his native helper, who does most of the work, only \$25 a month and then expects him to support a family. Our faith is most widely received by the Mexicans of all the other religious beliefs being taught there by missionaries.

"Three years ago I left Winnipeg, Canada, for Mexico, as all members of our church have to spend three years in some kind of missionary work, and that, too, without support from the denomination except from the individual church to which they belong in case of dire need, such as sickness.

"We differ in our belief from the Baptists in that we believe in feet washing before communion and in close communion always, as well as in faith healing.

"If the Protestant missionaries' lives were more worthy of emulation, the Mexicans would flock to their religion the more quickly."

Take Africa, as an illustration. We know what we are paying toward the education of our negroes in the South, but what are we doing for the negroes in Africa?

As yet, we have but made a beginning. But don't fret: just give us time. After awhile we will be stuck on the job of making a scholar and a gentleman out of every nigger boy in Africa, just as we are doing over here. In Africa, we Baptists have already planted our schools, and we are giving our brother in black a free education over there, just as we are doing over here. What are we teaching the negroes in Africa? I quote from the Southern Baptist Convention Report, page 147:

"Subjects taught are reading and spelling, in both English and Goruba, writing, arithmetic, geometry and grammar."

On page 148:

"Industrial work. This is the most recent department of our mission work and consists in combining with other branches of mission work *the teaching of certain trades, such as carpenter-work, blacksmithing, FARMING, and especially modern methods of farming.*"

So we Baptists have allowed our foreign missionaries to saddle and bridle us with Industrial Schools, in addition to literary education. We are supporting missionaries who are not only teaching negro boys and girls in Africa how to speak, read and write in English, and how to express themselves grammatically, and how to do sums and solve problems in lower, intermediate and higher mathematics, but our



Three little victims of our modern American industrial system. These children, aged eight, ten and thirteen years, were employed in a Georgia cotton mill. The eldest has been at work for five years.

preachers are training the African mind in the mysteries of the jack-plane, the turning lathe, the merry forge, the sulky plow, and the grain-drill. *That is all well enough as a matter of brood philanthropy, but how does it work itself into the expense account of Foreign Missions?* Does it anywhere appear that Christ commanded us to go into all the world and teach the heathen how to plant potatoes, sow wheat and raise cotton? Are we Baptists to be burdened with the expense of educational and industrial training of

the negroes in both the worlds, the New and the Old?

In Africa, as elsewhere, the doctor-shop cuts a wide swathe. Sick people love to be cured, and American medicines and methods are so much better than those of the natives that even the Africans recognize their superiority. On page 146 of the Southern Baptist Convention Report one finds a statement of the Medical work. Three days of the week the Doctor-shop opens for business. The ailing negroes come flocking, grunting, groaning, howling—some with one complaint and some with another, but all with "a misery", somewhere. The "free cure" empties the woods, and crowds the Doctor-shop. Says the Report:

"From March till December, 2,150 patients have received treatment. . . . During the latter part of the year *we began to think* that the people should be taught to help themselves to some degree, and that instead of treating all patients *absolutely free*, a small charge should be made for *medicines and surgical dressings*, and thus render the medical work *partly self-supporting.*"

Now, weigh those facts. The free Doctor-shop was established and operated until more than 2,000 negroes had been given free treatment, free medicines, and free surgical dressings. Then a small charge was demanded, to meet *in part* the actual cost of medicines and surgical dressings. But it is not even proposed to charge a cent *for the medical service*.

These beneficiaries of our bounty are not converts. The Report does not claim that a single patient embraced Christianity. We sent them good medicines, good doctors and good surgeons: the negroes accepted



GROUP OF MISSIONARIES AND NATIVE WORKERS.

Soudan Mission Christian and Missionary Alliance. John Nicol, Bros. Rapp, Mim, Evans, Patterson and David Smart; Mrs. Graham, Mrs. Evans and Mrs. Driscoll.

what we offered. A brief religious service preceded the work of the Medical Missionary, but that part of his labor seems to have been barren of results.

From the book, "What Hath God Wrought?" we take a picture of a group of missionaries at work in the Congo Free State, Africa. Study the group. The most prominent figure in the photograph is that of a well-made negro, who looks like he might easily split five hundred rails a day. He is dressed elegantly in white linen or duck. He appears to be posing on a footing of social equality with the white ladies and gentlemen of the group,—as does the coon who stands on the other side. How much does it cost us to dress up these Africans and put them to the work which the negro so dearly loves,—that of preaching? The report fails to state.

Go Forward is the name of a paper published by the M. E. Church, South, at Nashville, Tenn. It seems to have no other reason for existence than to continuously beat the drum for Foreign Missions. Every copy of it is crammed with letters from the workers who are wrestling with the heathen in various parts of the world. According to the Report of the Conference, *Go Forward* cost the brethren the sum of \$2,600 last year. In other words, our Southern Methodists are subsidizing a periodical whose sole aim is to pull money out of their pockets for Foreign Missions.

The letters which are published in *Go Forward* are written with no other object in view than to stimulate contributions to the cause. Therefore, all of those communications are colored as highly as possible. If *Go Forward* gives space to any statement which tends to make the present system lose favor, such a result was not contemplated by the missionary who wrote the letter or the editor who published it.

Bearing this in mind, let us browse around among some back numbers of the paper and note what the foreign workers are saying for themselves. Let us see what they have done and are doing. Let us see what they are proposing for the future and what they are asking of us home-folks.

First of all, consider the point of view of the fanatics who are proposing to cleanse, cure, educate and Christianize the teeming millions of heathendom. This point of view has never been more boldly stated than by Dr. J. S. French,—a very able, eloquent and popular Methodist minister. In his fine sermon before the South Atlantic Missionary Conference in 1905, Dr. French takes the position that a member of the church has no private and personal property at all. What such member works for and seems to accumulate is a mere trust fund which the Christian holds as Trustee. The estate does not belong to the industrious and fortunate member; it belongs to God. This estate must be administered as a trust fund for the Almighty. The Christian who appears to own it, but does not, must apply it to religious work. And who will tell him the proper uses of this trust fund? Why the Church, of course. And who voices the will of the Church? Why, the preacher,—who else?

All the property we church members appear to have earned and made ours must be held as God's, and the ministers of the Gospel will tell us what God wants us to do with it. The priest, you know, is authorized to speak for God in all matters and at all times,—particularly in money matters. Dr. French scouts the idea that the Church must be content with Tithes. One-tenth isn't enough. Says the Doctor:

"Whatever may be in our possession is only held in trust for our Lord. It is His, to be used whenever and wherever necessity demands. I do not believe in setting apart one-tenth or one-fourth as God's part of our income, and counting that the balance belongs to us. There isn't any of it ours."

For good, stalwart, thorough-going clericalism,—can you beat *that*?

Elsewhere in his remarkable sermon, Dr. French alludes to the property of Christians as a loan which God has made "on call," and which must not be withheld when payment is demanded. Does Jehovah tell us when the time is up on these call loans? Yes—through the preachers. They, it would seem, are the authorized brokers who can always be relied on to know exactly what God wants, in all cases—particularly money matters.

This being the point of view of those who establish and support such one-sided papers as *Go Forward*, we can not marvel when we read its editorial demand for \$75,000,000 per year for the distant heathen.

"More money! more money!" is the cry all along the line. They must have grand churches which in splendor will rival heathen tem-



THE COLES MEMORIAL HIGH SCHOOL, SOUTH INDIA.

ples: magnificent school-buildings which will compete with the government schools of foreign kingdoms; boarding establishments for pauper pupils; harbors of refuge for lepers; asylums for the orphans, the deaf, the blind, the insane; kindergartens for the tots; girls' schools where the young women are lodged until they can marry; free medicines, free surgical operations, free treatment for tens of thousands of the sick; free industrial training and, very commonly, free provisions and clothing; and, for the heathen convert who will pretend to enter evangelistic work among his own people, liberal pay in hard cash.

You who assemble yourselves together in a plain wooden meeting-house to hearken to the "Missionary Sermon" might do well to ponder upon such items as this in *Go Forward*:

"The most pressing demands of our Japan Mission in the way of buildings are a church in West Osaka, a church in Kyoto, a chapel at the Kwansei Gakuin in Kobe, and a large, central house of worship in Hiroshima. *It will take at least \$5,000 for each of these enterprises. We can not hope to intrench Methodism in these great centers by renting halls on back streets and alleys, as we have been doing.*"

Five thousand dollars apiece for churches in Japan, or no chance for Methodism!

I wonder whether John Wesley ever dreamed that *his* Church would come to such a point of view as *that*? No fine church,—no converted Jap! We come upon the same situation in China, in Hindustan, in continental Europe, in Mexico, and in South America. The sum and substance of the missionary demand is "beautiful and costly buildings, or we can't do business."

Usually, the missionary is lucky enough to know to a dollar what the Lord wants at that particular station; and usually the missionary



LUCY CUNINGGIM SCHOOL, WONSAN, KOREA.

makes a written demand for the money,—accompanying the requisition with the warning that great harm will happen to the cause if the spondulix is not immediately forthcoming.

The vigor and habituality with which the missionary digs this spur into the quickening flanks of the Home Church is as noticeable as the optimism with which the missionary promises glorious results if the filthy lucre is expeditiously collected and remitted.

For instance, there was the letter of Sister T. W. B. Demaree:

"The eyes of the world are on Japan. The Lord is at work on the hearts of these people. . . . There is not a moment to lose. Today is the day of salvation in Japan. Not a Christian but can help in this great work. We want your money."

The same issue of *Go Forward* that contained Sister Demaree's letter published one from China in which \$20,000 was demanded for a

new dormitory; also money to erect new residences for teachers. Practically every number of *Go Forward* contains an urgent call for some expensive structure in some foreign country,—the money, of course, to be drummed up among the Methodists of the South. Just how many millions of dollars have already been sent abroad for this purpose it would be hard to say, and the demands for larger outlays are growing wonderfully.

While this article was being prepared, the following item appeared in the press dispatches:

"Tokio, May 19.—A dispatch from Seoul states that S. A. Moon, the American Consul-General there, yesterday laid the cornerstone of the Holton Institute for Girls at Songdo. The institute, which was built at a cost of \$15,000, is the gift of the women of the Methodist Church, South, of America."



A BLUE RIDGE MOUNTAIN SCHOOL.

No statement of mine has provoked more wrathful denials than that heathen converts often lose their zeal when the missionaries cut off the subsidies. The names of the missionaries who had said things to that effect were demanded. These ministers are yet living, actively engaged in church work, and it might prove embarrassing to them to disclose their identity. But I

have at hand evidence of the same nature, furnished by workers in the mission field who became so disgusted with the system which I am assailing that they published the facts and their criticisms of the system.

Rev. N. Sites (Methodist) writing of Foochow:

"'No foreign dollars, no work for Jesus', is the motto of some. In Foochow the first Methodist class-leader refused to hold office longer, when he learned that there was to be no pay."

The missionary, Dr. Carpenter, distinctly states that the subsidizing of the native converts demoralizes them and retards the progress of genuine evangelical work. *He cites instances and gives names*, sustaining the truth of what I have said in regard to the slackening of the zeal of the "converts" when they are dropped from the pay-roll. (See page 94 et seq. of "Mission Economics.")

* Says Rev. R. G. Wilder:

"In our life-work in India, we became so deeply impressed with the serious hindrance to the progress of vital Christianity, resulting from the too free use of money in mission work, that we have been led to much and frequent thought, and to a careful study of the subject in all its bearings. We have seen a mission, after making fair progress till its converts were reckoned by hundreds, and *more than twenty per cent. of them in mission pay*, then remain almost stationary for years, scarcely enough being added to make up the loss. We have also seen these native helpers and

preachers bring to their missionaries frequent and *importunate* petitions for higher salaries; and, when refused, showing disaffection and wrong feeling enough to more than negative any good results of their formal preaching and service; some became quite heartless. We have noticed in such mission, that when a private Christian, not in mission pay, is reminded of his or her duty and privilege to speak to neighbors or friends, and try to win them to Christ, the ready reply has been, 'Why should I do that? What pay does the mission give me?' *SHOWING THE MERCENARY CHARACTER OF THE WHOLE WORK IN THE VIEW OF SUCH NATIVE CHRISTIANS.*"

Rev. T. P. Crawford writes:

"So long as missionaries do everything for the natives or *pay for what they do*, so long will they have churches of *parasites*; and so long will the better, or more



HIROSHIMA MISSION GIRL'S "SUNSHINE SOCIETY".

honorable classes, stand aloof from them. Those members of such churches who are really born again, are, as Dr. Gulick said of the Italian converts, 'born paralyzed.'

Dr. M. T. Yates testifies:

"I have, after patient and prayerful consideration of the whole subject, come to the conclusion that the free use of foreign money in connection with mission work—such as, in the employment of native agents, in schemes for the education of heathen young men and women in the English, the sciences and the Chinese classical literature in order that they may be better prepared for such agency if they become Christians while in school—is *the bane, yea, the dry rot, of modern missions.*"

Rev. A. McKenna says:

"One main reason why the native churches do not become self-supporting is, that *our missionaries have been afraid to allow them to become so.* Transition might be

followed by commotion, *and that, perhaps, by decrease*. Our present paid preacher-ship stands dead in the way of the independence of our Bengal churches. *I have long ceased to entertain hope of the churches ever becoming self-sustaining while the present system continues*. They could not possibly afford to pay their pastors anything like the salaries paid by the societies to their preachers."

Consider the opinion of Rev. C. H. Carpenter:

"Of the ten million dollars and over raised annually by the Protestant churches of Europe and America for Foreign Missions, not less than four millions, probably, are expended on the support of native agents (such as preachers, pastors, teachers, catechists, colporters, deacons, medical assistants, chapel-keepers, Bible-women, etc.,) on Bibles and other books, on the erection, repair and rent of church, school and dormitory buildings, hospitals and dispensaries, for the use and benefit of the natives. *Fifty years ago these expenditures were insignificant in amount but they have grown like the banyan tree*. That which was an occasional practice has become a great system, which, octopus-like, clutches the whole mission organization in its tentacles. At the present rate of increase, *young people now living may expect confidently to see the day when fifty million dollars a year will be required to pay these subsidies to the rapidly increasing communities of 'converts' in pagan lands*. It is already a serious question how the funds are to be gathered; and, when one in ten of the thousand millions are *thus* converted, two hundred million dollars yearly will be required for subsidies alone, to say nothing about the support of missionaries. It is a system unrecognized, and apparently unanticipated, in the New Testament; *a gigantic evil which threatens the native churches with either corruption and worldliness*, while imposing upon the churches of Christian lands a burden already amounting to millions annually."

Rev. J. S. Beacher writes:

"Had you been with us in the Karen Jungle this season to see what we saw of the evil influence of the *hireling* system upon native preachers and churches, it would satisfy you of the correctness of our apprehension respecting donations (for their support)."

While it is far from satisfactory to read of the manner in which the poor people of heathen countries are brought within the pale of Christian Churches, and kept there with money or with other material benefits which appeal to their cupidity, we consider the facts contained in the 1908 Report of the Southern Baptist Convention on the Italian mission to be about the most dismal reading that we have ever encountered.

Rev. D. G. Whittinghill writes from Rome, Italy. On page 116 of the report he says:

"The numerous scandals in convents and monasteries brought to light during the summer by newspapers and governmental authorities, and the continual propaganda carried on by the social or anti-clerical organizations have almost destroyed faith in the Roman Catholic Church, and especially the clergy. This is a not unmixed evil. The nation is turning in great numbers to infidelity or skepticism, and unless God intervenes by his saving power, Italy will go from bad to worse. May God save her from moral ruin."

Yet Italy has been a Christian land almost from the time of Peter and Paul. The gospel has been preached here about as long as it has been heard anywhere. From what conception of duty, of divine command, are we asked to take upon our shoulders the regular annual expenses of supporting missionary work among these Italians?

We Baptists have a Theological Seminary in Rome. I shouldn't wonder if it is the joke of Europe. We have a faculty of five high-priced Professors, and a few years ago the total attendance of students was four. I note that they now have eleven Italian youths being brought up in this expensive Theological Seminary. Two students to each professor! Recently our Baptist periodicals have been publishing a photograph of the human contents of our Rome Theological Seminary, and the Faculty had to stand up with the students in order to make the picture more realistic and plausible.

Taking up the report of the work in detail: I hardly know whether we ought to laugh or weep. Perhaps we ought to do both.

Here are a few extracts:

"Avellino has been in charge of Signor Ciambellotti, an ex-student of our Theological Seminary, for two years. He has doubled the Sunday-school numbers and has baptized *the wife and daughter of an English merchant*. The colporteur of the place was baptized at the same time. There is great need of a larger and better located hall."

"Bari is needing a younger and more energetic pastor. Signor Volpi is too old for this field. Of late, the work has been made more difficult by scandals in another evangelical church of the place. Catholics are easily offended at any irregularities among us, but the boldest sins and most outrageous customs among themselves seem to be taken as a matter of course. Strange to say, this church has numerous hearers, but none have been converted and baptized for two years.

"Bolleti is evangelized every two weeks by Signor Volpi, but prospects of increase are few, as four Christians have lately died and two others have removed elsewhere."

"Bassaccia for two years was a very promising field, but an imprudent and suspected pastor arrested its growth for a season. He was promptly removed elsewhere."

"Cagliarri. This church has been severed by schismatics last year, and has not yet recovered."

"Iglesii. Senor Pintis, the pastor, has been greatly afflicted by false brethren during the year. Two of them have gone elsewhere, and one has died, so there is more prospect of peace than formerly."

In Rome itself, our mission work has been organized ever since 1872. We now have forty-eight members. Last year we baptized two. In Florence we have a membership of thirty-four, and we baptized three last year, but the church undertook to revise the membership rolls and for that reason we lost twenty-four names. (I would like very much to know *why*, but the report doesn't state.)

In Capri, organized in 1855, we have a membership of eighteen. Last year we baptized another one. To quote from the record: "The church seems to be unable to rise above the ill effects of scandals in connection with two of its former ministers some years ago."

Ferrara. Not organized. Four Baptists. No baptisms. A beautiful and centrally located hall was procured and fitted up.

Consadolo. Organized in 1904. Membership ten. No baptisms last year.

Pordenone. Organized in 1904. Membership eighteen. No baptisms last year. The report says, "The work progresses slowly on account of the two organizations in town. I made strenuous efforts to effect a union of the two bodies but failed, owing to the pastor of the other body demanding too much money. The outlook is not promising."

Milan. Membership thirty. Two baptisms last year. Church was organized twenty years ago. The report says, "We have here a very beautiful and expensive hall."

Novari. Membership twelve. No baptisms last year. With unconscious irony the report uses this language, "We hope more lasting good is being done than appears on the surface." Amen!

Summing up the whole matter, the report concludes:

"The year 1907 has been for the missionaries a year of disappointment, of hope deferred, of sorrow and anxiety, of joy and consecration, and finally regret at feeling it our duty to rest for a season that full health might return. Some things, however, were done. A full and complete system of keeping books of the mission was adopted, new and beautiful halls were procured for Florence, Ferrara and San Remo."

Well, if any kind of missionary work would make a man sick, it is the up-hill work of Italian missions. No converts to speak of, but a new system of bookkeeping adopted and three more fine churches bought with American money! Hence our satisfaction!

On page 91 of Rev. J. A. Scarboro's book, "The Bible, Baptists and Board System", I find the following paragraph:

"Take one field, Italy. There were only four missionaries from the Home Church in that field, and fourteen native preachers. The four missionaries at \$600 each would get \$2,400, but the Board reports the expenditures for European missions at \$16,950.67. This is the Italian missions, for the Board has no other in Europe. So there was \$2,400 spent on missionaries from the home land, and the balance of the \$16,950.67 on native preachers and other things not stated in the report. Put the fourteen native preachers at \$300 each, big wages for an Italian, and we have \$4,300, making \$6,600 for preaching, including the natives, and \$12,750.67 for other purposes."



Slaves in Pennsylvania coal mines. Smaller boy not ten years and weighed less than sixty-five pounds.

We Baptists should never forget the Italian priest who was carried around and put on exhibition as one of the trophies, some years ago. As long as we kept him on the pay-roll, he was a good Baptist: The moment we shut off his monthly salary, he relapsed into Papa's arms, becoming a stronger and louder Catholic than ever.

Mr. Scarboro very pertinently asks, "*Is it the duty of the Church to support such a system as that? Is it obeying the Lord of missions?*" On pages 93-94, Mr. Scarboro collates some facts from the minutes of the Convention of 1903. At the Rio Church, Brazil, sixty-five members out of the two hundred and thirty were dropped. At Nichtheroi the house was closed and the work given up. At Paciencia the church dissolved. From Guanda the missionary wrote plaintively, "I have nothing encouraging to

write of this church." Teng Chow. "A most active young preacher, well educated, zealous and beloved has fallen into the sin of adultery, and we have had to dismiss him. A few of our members have been

guilty of drinking liquor, smoking opium, and even lying and stealing." Hawangheim, "We have had variance among the brethren and some gross sins on the part of some." Chin Kiang, "Some tares among the wheat. One of the greatest mistakes of mission work in China is the receiving into the church those who have not been born again."

After citing other instances of similar character, Brother Scarboro is moved to say:

"Thus corrupt natives are hired with mission money to preach, some of whom prove to be adulterers, some who use their office for gain, with a result that these mission churches are corrupted in ministry and membership and remain mere hangers-on for profit.

"These evils have been pointed out time and again, to the boards North and South by faithful missionaries like Carpenter and Crawford, the boards know and admit it is a great evil, and dismiss and humiliate the missionaries for their honest and truthful pains.

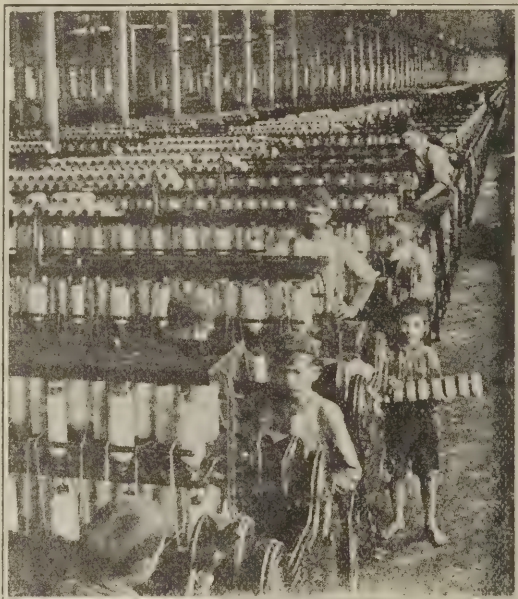
"What Baptist feels like giving money for such work as this?"

"The Foreign Board says in its report: 'The churches in foreign lands must be taught independence and self-support.'

"But still they hold on to the hireling system."

The first question which suggests itself when we find American missionaries at work in France, Italy and Austria is, "What are you doing *THERE?*"

Protestantism had its birth in Germany and France. Powerful Protestant churches have always existed in Continental Europe. Why, then, should not we American Protestants have the European Protestants to tackle the European Catholics? Why should we go so far afield to fight Roman Catholicism, when Roman Catholicism is driving Protestantism out of so many American cities? Why take up a heavy load which French and German Protestants are so much abler to bear? Upon what theory do *we* demand of Protestant congregations in the United States the money for the support of Foreign Missions in Catholic countries where Protestants, by the million, have been at work for centuries? The Protestants of Germany have been on solid ground ever since they weathered the storm of the Thirty Years War,



Interior of a Southern cotton mill. Here children of a tender age are compelled to labor many hours each day amid nerve-racking noise of machinery, and flying dust.

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and dominant ever since Frederick the Great gave Austria her first setback. The Protestants of Holland made good their stand against the Catholics of France, of Germany and of Spain, and today they are rich and strong. The Protestants of France have been the victims of many a barbarous and bloody persecution, but their numbers have maintained about the same proportion to the Catholics that they bore when they rushed into battle, led by the white plume of Navarre. How strange it is that American Protestants should go to Europe to do the work which these European Protestants are so much more able to do!

CHAPTER IV.

IN A RECENT issue of *The Christian Index*, appeared a communication from Rev. William H. Smith, of Richmond, Va.

The opening paragraph laid down the law in the following flat-footed way:

"There can be no question but that the great masses of the people in Catholic countries need the Gospel. It is the testimony of missionaries and others that for most part the people in Catholic countries are as ignorant of the saving truth of the Gospel as they are in heathen lands. We are as much obligated to give these people the word of God and the knowledge of the way of salvation as we are to give it to any other people in the world. No Protestant, and certainly no Baptist, could deny the need and our responsibility for preaching to the people who do not know the Gospel."

I consider *that* a fine specimen of self-complacent ministerial dogmatism. The learned Doctor opens the discussion of a very big question by saying there is nothing to discuss. It reminds me of a Trust magnate, like Divine-right Baer, saying to a lot of strikers who propose arbitration, "There is nothing to arbitrate."

Well! *well!! WELL!!!*

So we Protestants have not only got to buckle down to it and give 800,000,000 pagans a heave-up,—materially, mentally, morally, and spiritually—but we must shoulder the responsibility for a couple of hundred millions of Catholic Christians, also. My! That's a whopping contract!

But "There is no question" about it,—Dr. Smith settled the whole thing in his very first paragraph.

We Protestants of the United States are sending missionaries to Austria, Italy, France, Portugal and Spain. As everybody knows, the nations enumerated constitute an integral part of Christendom. From these countries went forth the Crusaders, under the banners of the Cross, to wrench from the infidels the sepulchre of Christ. Yet, although these countries were converted to Christianity hundreds of years before the white man ever put his foot upon the American continent, we are now asked by the foreign missionaries to supply them with money, in order that they may go to Europe and establish schools, open churches and convert these Catholic Christians to the Protestant faith.

The ground upon which this policy is based is, *that Catholicism is tantamount to paganism*. Missionary literature describes the Catholic religion as idolatrous and debasing. In the book entitled "What God Has Wrought", published recently by the Church and Mission Alliance, page 151, I find an interesting reference to conditions in Anam:

"Here are twenty-two millions of immortal souls for whom our Savior died, and no one to tell them the story of His love. Are the Anamites a degraded heathen people? Yes, even more so, if possible, than the Chinese, and not only so but *doubly damned by the blight and curse of Romanism*."

In another place this book refers to Roman Catholicism as "that degrading superstition."

In the book called "Foreign Missions After a Century," by James S. Dennis, D. D., page 162, the author says:—

"It is happily true that Romish, and especially Jesuit missions, are not content simply to push their own work side by side with evangelical agencies, but *they wage war upon Protestant missions and seek with unscrupulous deal and bitter determination to destroy them*. The missions of the Romish Church are active, vigorous and extended. Upon almost every field of Protestant missionary activity we have *these cunning and implacable foes crowding against us* and seeking through every channel of influence to stay our progress."

The author then proceeds to show that in Japan, China, Tonquin, Cochin China, Ceylon, Malaysia, the Caroline Islands and the Punjab, as well as in Syria, Mexico, and Uganda, *the Catholics are making alarming headway*.

The Rev. J. H. Eager, under the auspices of the American Baptist Publication Society, has given to the world a most valuable work called "Romanism in Its Home". From this book we make the following extracts:

"To my great surprise, I found people bowing before images and actually praying to them, and to my horror I learned that Catholicism not only sanctions and encourages this practice, but strictly enjoins it upon the people, promising a special blessing to all who comply therewith.

"A visit to Naples, Southern Italy, in 1881, increased my surprise and sorrow, for there I found not only refined, respectable idolatry, but a low and gross form of it, worthy only of uncivilized pagans. I began to feel also that just in those places where the priests have most power over the people, there ignorance, superstition and vice seem to abound in greatest measure."

"On entering another church in Rome I found three images, all of which were supposed to possess miraculous powers. Seeing a very ugly, repulsive-looking head, crowned with thorns, and blood trickling down on the face, and the features all distorted and disfigured, I asked the old sexton what it meant, and he informed me that it was an ancient head of Christ. 'Do people come here to pray to this head?' I asked.

"Yes, indeed," he replied.

"But why do they pray to it? Does it perform miracles?" I inquired.

"Why, certainly; do you not see the many votive offerings which have been brought by those who have received a blessing? *Every church has an image that works miracles.*"

"I once said to an ex-priest: 'Is it true that image worship exists in the Catholic churches of Italy?'"

"He replied without a moment's hesitation: 'Yes, pure and simple. Perhaps,' he added, 'the more intelligent make a distinction between the image and that represented by it, but *thousands fix their thoughts on the image alone*, and actually pay their devotions to the piece of wood or stone which is before them.'

"Once convince the people that these images work miracles and confer great spiritual blessings—and many of the priests leave no stone upturned to accomplish this purpose—is it not natural for them to conclude that they are worthy of veneration and adoration?

"I have in my possession a remarkable book published in Rome in 1797, '*De Prodigis Arvenuti in Molte Sacre Immagini*,' etc., with the approval of the Vatican authorities and written by the 'Apostolic Examiner of the Clergy.' On page 87 I find the following words:

"In the new series of marvels which the providence of God had reserved until our times, it seems that He also wished to confirm the faith of the Catholic Church and to animate and authenticate the pious custom of the faithful in preserving and *offering worship to the Most Holy Images*, not only in our churches and oratories, but also in private houses, and especially in the public streets, and in the presence of all."

From Mexico, the West Indies, and from South America come similar accounts of the degradation into which Roman Catholicism sinks its votaries. Take Bishop H. C. Morrison's description of a typical home in Brazil:

"Go in the average Brazilian home and see what Romanism has done for family life. No Bible or any other book to drive out ignorance and superstition. Hardness and apparent hopelessness on every hand. A miserable crucifix on the bare wall with faded pictures of traditional saints. A pole twenty feet high erected at the front of the house, with a flag at the top, bearing the picture of some particular saint on whom they depend for protection against certain ills or evils. Sometimes, there are from two to six of these saint flags in front of the same cheerless abode. (It is only a lodging-place, not a home.) One saint protects against storms, another against disease, and so on ad infinitum. The wife of the ordinary Brazilian in the rural districts is the woman who stays at a man's house, takes care of the children, does the washing, feeds the pigs, cooks his beans and rice and waits on him while he eats. Hopelessness and dejection are stamped upon the face that seems as if it never knew the blessing of a smile. The children in these homes are to know what the parents know and leave the same legacy of soul slavery and superstition to their children. Such is the work of Romanism in Brazil and in all South America."

Such facts as these are set forth to justify mission work in Catholic countries.

Necessity compels the missionaries to prove to us that Roman Catholicism is a degrading paganism,—else they would have no excuse whatever for asking us to incur the expense of sending the Word of God to those who already have it. But if that be the Protestant viewpoint, *why go abroad to combat the Pope?* He can give us all the fighting we want right here at home. He rules our cities. He has been the mightiest factor in our politics, ever since the priests of New York beat James G. Blaine. Cardinal Gibbons is the power behind the throne. The Catholic hierarchy is so powerful that both old parties fear it and obey it.

We dare not claim for the state *the right to know what is going on in Nunneries, where young and healthy women are taught obedience to young and healthy priests.* We can send missionaries to Italy, and

these can publish books about the scandals that attach to the priests and the nuns. They make no bones of telling us that *in Europe* when a man becomes a priest he does not cease to be a man, nor lose the passions of a man. Therefore, we learn that there is always a good-looking housekeeper at the priestly residence, and that the prurient curiosity and sexual appetites of girls and women are tickled, stimulated and blown into flames by the licentiously suggestive questions asked at the confessional.

Our Protestant missionaries dwell indignantly upon such inherent ills of the Roman Catholic system, *as seen in Europe*; but where is Protestantism forming its line of battle against the papal legions *in this country*?

Will Catholicism be different in America? *Will not the fruits of the tree be the same here, as in Italy?* If priests and nuns have the frailties of men and women in Europe, how do they get rid of them in America? If superstitious practices are abhorrent to common sense when seen in Spain, Portugal and South America, why do they excite no loathing in the United States? *If in Europe, Roman Catholicism has sunk its rotaries in idolatry, vice, ignorance, mental and spiritual darkness, why, in the name of God! are we not bending every energy to arrest its swift advance in our own country?*

Of recent years an almost incredible change has crept over our people. The sturdy independence of mind which in earlier days mocked the priest and defied the king has been superseded by a groveling flunkeyism which prostrates itself before the altar and the throne. The highest ambition of our Society people is to be "presented" to the bloated voluptuary who wears the English crown: the loftiest aspiration of fourteen millions of American Catholics is to be permitted to kiss a cardinal's ring or a pope's foot. The spell of superstition has laid hold of the land. We are becoming idolatrous pagans. We believe in "miracles" worked by the touch of old bones, by a bath in sanctified water, by prayers offered to some "Saint".

Just one example!

There is a monthly magazine, *Bethlehem*, published by the Catholics. Its chief object seems to be to propagate "the devotion to St. Anthony of Padua".

This Saint, we are told, has great influence in the councils of the Most High, and prayers to him are always answered when those who seek favors are willing to pay for them. The payments are made to the priests, of course. Concerning the reality of the thing, Pope Leo XIII wrote:

"It would seem as if *this image invites* and so to speak, *provokes the faithful to ask the Saint for favors, binding themselves as soon as they shall have received them to give a sum of money* settled by themselves and which is employed in buying bread for those in want. * * *

Here we have the Holy Papa himself giving a certificate of good character to St. Anthony and declaring that the Saint invites and provokes the faithful, who are willing to pay for the favors, to ask for

them. No matter what favor may be desired, the Saint is ready to take the case, provided the faithful are willing to pay the fee. The good and powerful Anthony invariably gets what is wanted. Is it a lost pocketbook? Is it a good husband? Is it escape from fire or sickness? Is it a servant? Is it relief from pain? Is it a tenant for a vacant house? St. Anthony is the most versatile and accommodating Saint on the calendar,—he attends to all such matters as those mentioned, as you can learn from letters written to *Bethlehem* by the grateful devotees. The following are fair samples:

(1)

"I am sending you an offering in thanksgiving for a favor granted through St. Joseph and St. Anthony.—*I lost an article and at once commenced a novena, and promised to have it published in the Bethlehem. On the second day the article was restored to me. Surely St. Anthony is a miracle worker.*"

(2)

"I send you an offering in thanksgiving for the favour granted through the holy intercession of St. Anthony. The intention for which I requested your prayers was *that I might get a good and suitable husband and happy home, and thank God my desire has been granted, much to the surprise of every one.*"

(3)

"I promised an offering to St. Anthony for your school. *If he would help my sister recover a pocketbook containing money and jewelry, which she had lost. My request was granted, the book being found in a mysterious manner.*—T. O'B., Brooklyn, U. S. A."

(4)

"I enclose an offering in honour of St. Anthony and for a Mass for the Souls in Purgatory. *I promised this offering to St. Anthony, if he would get a tenant for a house that was vacant for months, so now it is rented and I hasten to fulfill my promise. I also enclose an offering for a mass of thanksgiving in honour of the Sacred Heart of Jesus for all the graces and blessings bestowed on us.*—M. B., Louisville, U. S. A."

(5)

"Enclosed find an offering to Dear St. Anthony, the Infant Jesus, His Holy Mother and St. Joseph for favours received.

"We had a contagious disease and two members of the family escaped after invoking our patron. The other had a safe and speedy recovery. We were also assisted in a former sickness which I failed to mention. *Dear St. Anthony never fails to help when I invoke him.*—B. M., U. S. A."

(6)

"You will find enclosed herewith my offering, in payment of a debt to St. Anthony, who has helped me in a most providential manner to find an object which I value very much and which I thought I had left behind me, when traveling, in the train. *Now after making a promise to St. Anthony, I have found this object in a trunk where I have no recollection of having put it.*"

(7)

"I had recommended myself to St. Anthony and to the Souls in Purgatory, promising a Mass and insertion in '*Bethlehem*' if I found a sum of money which was wanted. My prayer was granted so I hasten to fulfill my promise and recommend myself to the prayers of the Institute."

(8)

"I had promised an offering if my son obtained the position he wished for. The prayer was granted at the very moment we least expected it. *Thanks to St. Anthony.*"

(9)

"A great forest-fire threatened our land. We appealed to St. Anthony, who has preserved us from the scourge we feared. Thanks to this good Saint.—H. L., Saint Esprit, Canada."

(10)

"I was suffering a great pain in my eyes for several days. Then it occurred to me to apply to the painful part the blessed medal of St. Anthony and our lady of Lourdes. A great relief followed. I thank my holy Patron-Saints and beg you to publish this favour in 'Bethlehem'.—E. R., U. C., Canada."

(11)

"A relation of mine had some payments to meet and had not the necessary sum to fulfill the engagement at the appointed time. She promised a mass in honour of St. Anthony for the Souls in Purgatory, if work arrived in time. She had no cause for disappointment in St Anthony."

(12)

"I request you to have three masses said in honour of St. Anthony through whose intercession I have found two good servants and have obtained another temporal favour.—A CHILD OF MARY."

Would you have believed that a modern Pope could encourage such idiotic superstition as these letters disclose? Did you know that there were people, outside the lunatic asylums, capable of writing such letters? Could you have imagined that there were magazines being published which are crammed, month after month, with such imbecile drivel, such nauseating nonsense?

That kind of thing carries one back to the Dark Ages, fills one with shame and disgust, and causes one to fear that, after all, it is a hopeless undertaking to strive to free mankind from priesthoods and aristocracies—the twin curses that have destroyed so many a state.

If it has not recently been taken down, you may see, just inside the main entrance of one of the oldest and most beautiful cemeteries in America, a box, with a slot for the coin, under a placard worded in large letters:

"AH, HOW I SUFFER IN THESE FLAMES, AND YOU FORGET ME."

Beneath this appeal, from the soul in Purgatory, comes the request for money:

"Contributions placed in this box will be used to provide for saying masses for the souls of the faithful who are buried in this cemetery."

You feel like rubbing your eyes, don't you? You have been smiling indifferently, as you read of superstition in Europe and South America,—but is it not time for you to realize that religious blindness knows no geography, halts at no frontier, draws no color line, wields a sceptre—old as the human race—which will never be broken as long as fear-enraptured mothers shackle their children with the dread of death, making them cowards to the Unknown?

* * * * *

While Missionary literature is flooding the country and every minister of the Gospel is practically under orders to make a specialty of

collections for the foreign field: while the demand for the annual expenditures for the work has been advanced to \$80,000,000, and one of the great churches has definitely assumed as its "share" the training, education and conversion of 40,000,000 heathen, *let us take a glance over the home field*. Let us see what Americans are doing for America. Before we lose our minds entirely in the fine frenzy for the poor benighted heathen, let us endeavor to get an intelligent comprehension of *our own national conditions and tendencies*. Before we go daft about the "Uplift of China", let us be certain that we don't need an uplift ourselves.

In the United States we are spending \$600,000,000 yearly in the effort to punish crime, and everybody knows that crime was never so rampant. Only the weak and clumsy criminal gets caught and punished. The cunning and the great can not be handled at all. Within the period of a few months there were more than a hundred murders in New York City which were classed as "mysterious", because the assassins could never be identified and arrested. *Beneath the shelter of some Secret Society, the red-handed criminal ducked and disappeared*.

While engaged in correcting the typewritten copy of this article, the following item of news appeared in the New York *Globe*:

"I was hungry—starving, your honor. I did not want to die, so I took that meat so I might live," pleaded nineteen-year-old Harry Rosenberg to Magistrate Breen in Essex Market Court when arraigned today on a charge of burglary of the butcher shop of Max Lent, at 73 Norfolk street.

The young man did not get out of the shop with the half-liver and three pounds of chops he had taken, however, as Butcher Hyman Sargon entered and found Rosenberg there.

"I'm sorry for the chap," said the magistrate, "for I believe his story. But I can do nothing for him in the sight of the law, except to commend him for telling the truth."

"I hold him in \$1,500 bail for trial."

As Rosenberg could not produce bail, he will eat in jail pending trial.

On the same day, the papers were telling us how Federal Judge Hand, *of the same city*, declined to require bonds of the indicted Sugar Trust magnates and released those self-confessed but powerful criminals to *the custody of their own lawyers!* The starving youth who grabbed a piece of raw beef is in jail and will be punished: the thieves who were caught stealing nine million dollars from the Government walked smilingly out of court without having to even sign a recognition. Items similar to the e could be listed by the score. There is one law for the rich and another for the poor,—we see it all over the land.

In 1850 there was in the United States one prisoner to 3,500 of population; in 1860, one to every 1,600; in 1880, one to 900; in 1890, one to every 800. And the shame of it is that thousands who ought to be prisoners never are. We have some crimes and some criminals that we find ourselves utterly unable to punish.

The most alarming feature about the increase of the lawbreaking class is the heavy proportion of juvenile offenders. Boys of tender age

commit every variety of crime, from petit larceny to assaults on girls.

Did it ever occur to you that 1,752,187 of the children in this Union, under the age of sixteen years, are at work in factories, mines, quarries, and sweatshops? *In this frightful haste is the Saturn of our Christian civilization devouring his own children.*

Do you realize what it means to our future when the census reports prove that the disgrace of illiteracy hangs like a millstone about our necks?

Is it nothing to you that your colleges sneer at your creed, and the Socialist vows the downfall of your state?

Does the despair of the suicide,—the wretch who took his own life because he could get no work and his children were crying for bread amid riches such as the world never knew before,—strike no terror to your soul?

When you ponder upon the sordid Commercialism which counts human life as naught and dollars as all; when you see how the laws rob those whose labor brings forth the wealth; when you reflect that *the Moloch of profits and dividends is demanding the annual sacrifice of a larger number of human lives than fell during any year of our Civil War—have you no sickening doubts about the integrity of what we call our Christian civilization?*

Have you no doubt of the success of our system when you are told by such men as Dr. Alexander McNicholl that,

“Conditions in the New York public schools rival those of ancient Sodom. The degeneracy, mental deficiency and other drawbacks to the proper education of youth have increased at a pace that threatens the future of the Republic.”

When you learn that the tentacles of the white-slave traffic enfold and drag down 65,000 white women of our land every year, does your optimism find no difficulty in wearing its patent-leather smile?

When a New York physician like Dr. W. W. Sanger, and a Government Commission like that appointed by President Roosevelt indict our Christian commercialism for the degradation of our fallen sisters, do you feel no distrust,—no fear that the soul has gone out of our civilization and that its own heartlessness will break it down?

In the report of the Roosevelt “Homes Commission” (page 301 and those following) is a study of wages and the cost of living. It is found that the prices of the necessities of life have advanced and that wages, *measured by their purchasing power*, have decreased. That is, the workman who is paid more than in 1906, is unable to purchase now as much food and clothing as he did then with his smaller wages.

The Commission carefully investigated the cost of living in the cities and found that it was \$768.54 per family per year. It then took up the matter of the weekly earnings of 3,297,811 toilers, and found that *the average was \$10.06*. The males of sixteen years and over averaged \$11.16 per week; the women, \$6.17; the children under sixteen years, \$3.46. Of the men, 1,215,798 (or 46 1-2 per cent. of the whole number) *earn less than \$10 per week*.

The Commission reports that "*it is utterly impossible*" to support a family on those wages.

Therefore, what happens?

Men take to drink, crime and suicide: women go to the sweatshops, the factories, the brothels: the children go to the dividend-mill, to the House of Correction, to the Potter's Field.

And this in a Christian land, where we have the Protective System in all its glory, levying the highest tariffs ever known, *for the purpose of insuring good wages to Labor!*

After this final chapter on Missions was written and while it was being typed, came a startling corroboration to the testimony tending to prove that our churches are not doing right by our own people. Rev. Loomis O. Black, one of the most popular clergymen of New York State, refused to continue doing ministerial work, *although his congregation offered to double his salary*. He abandons the ministry and states why. He says:

"The Church has absolutely no desire to wield any influence to help the common people to get fair play. It is not back of any organization of men to get their rights. The moneyed classes of today control the attitude of the Church toward any problem. The Church is more interested in righting men's little faults and inconsistencies than it is in dealing with the great faults that are undermining society.

"The Church will find fault with a vaudeville performance or a baseball game on Sunday, but it will say nothing against a system which year after year degrades and starves millions. Why, today in this country there are four millions of persons starving and the Church, while it has a sympathetic spirit and deals out charity, is doing absolutely nothing to remove the causes that produce that unfortunate condition.

"In the days gone by the Church has wielded a tremendous influence, but it has undeniably lost its hold on the people because for many years it has had no definite policy on any vital problem. It has been interested in its theology, discussing its creeds and attempting to build up its denominations, rather than to minister to the real needs of man."

Within trumpet call of the palaces of such detestable Pharisees as Andrew Carnegie, John Rockefeller, Pierpont Morgan and John Wanamaker you may find the needle-woman bent over her work in some foul, pestilential dungeon of a tenement stitching white aprons (requiring, with the band, six long seams) *at 15 cents per dozen*. She has to pay expressage on the finished aprons as they are returned to the Christian firm which employs her, and the net earning to her on 120 aprons is \$1.35. She can not average more than 36 aprons per day: consequently, *if she has no illness herself, and has no sick child to nurse*, she can earn a wage of *40 cents per day*, out of which must come food, clothing, rent and all other living expenses for herself and children. The Christian firm, which pays her a little more than a cent apiece for making the aprons, sells them at 25 cents each. The cloth perhaps cost five or six cents.

Go to another reeking, stinking room and you will find a widow and a little brood of children. The mother is making trousers for a clothing firm. These pantaloons are sold out from New York as *custom made*, and are intended for fashionable summer use. The woman

gets *10 cents a pair* for making those trousers which sell at from \$5 to \$10. Unless she puts an extraordinary strain upon herself, she can not finish more than three pairs a day.

The hideous annals of the sweatshops are strewn with details equally heart-rending. For knee-pants of the grammar-school size, the sewing-woman gets *16 cents per dozen*. For cheap *overcoats*, she is paid *four cents apiece*; for the finer quality, *lined with satin*, she gets *eight cents apiece*!

For men's ordinary coats, she is paid *six cents each*; for fine pantaloons, 13 cents a pair. For the uniforms, worn by United States mail carriers, the sewing-women get *nine and a half cents a pair*. For overalls, with straps going over the shoulders, and with *thirty distinct seams to be stitched*, making in all 32 1-2 feet of sewing, the seamstress is paid five cents, from which is deducted the cost of carriage both ways,—from the Christian firm to her sickly den, and from her den back to the magnificent store. To add to the agony of this work, the cloth is stiff, hard on her sewing machine, and breaks about 10 cents' worth of needles every week.

Yet our misguided people are going crazy for cots in Chinese hospitals, gymnasiums for Korea, and kindergartens for Japan! Great God! Why have we no eyes and ears and hearts for the suffering, toiling, perishing millions here in Christian America?

President Roosevelt appointed a Commission to investigate the *homes* of our people,—not the homes of heathen, but the homes of Christians. The official report of that Commission was so appalling that the Government suppressed it. I am indebted to the courtesy of Senator A. O. Bacon for a copy of so much of that report as was put in pamphlet form. This document, prepared by national officials and published by national authority, furnishes terrible testimony against the foreign missionary fanatics who are acting upon the theory that all is well with us in our Christian republic.

The array of evidence relating to poverty, to vice, to the social evil, to drug fiends, to the deadly nostrums of quacks, to the health-destroying conditions under which our working-people labor, to unsanitary dwellings,—to adulterated food, to infant mortality, to diseases due to vice, to the drink evil, to illiteracy, to the horrors of the slums—ought to be sufficient to whip the conscience and torture the soul of every Christian and humanitarian in America.

On page 222, the facts are given touching 2,000 prostitutes who were asked how they came to be in that business. Nearly all of them were girls or young women: only 96 were over 40 years of age. The majority of them were natives of New York and the New England States.

And one-fourth of the number of these fallen angels, when asked to tell why they were leading that kind of life, answered, "*From inclination!*" Merciful heaven! What is the matter with Christianity, in *Puritan New England*, when 513 out of 2,000 harlots, mainly from our self-righteous section, will brazenly tell investigators, "*I came into a brothel because I wanted to live that way?*"

And *we*,—smug, conceited, Pharisaical in the perfunctory performance of the ceremonial of religion—are mightily concerned lest the Korean boys should not have a splendid gymnasium, and the Korean girls should not have a boarding-school where they can be protected and nurtured until they marry!

But why did the other three-fourths of the 2,000 American women become inmates of houses of ill-fame?

Five hundred and twenty-five declared that *destitution* drove them to it: 258 said that they had been seduced and abandoned: 181 owed their ruin to drink: the ill-treatment of parents, relations and husbands was the cause assigned by 164; bad company and the persuasion of bad women victimized 155; idleness and the wish to have an easy life misled 154; while 24 were seduced on board emigrant ships, and 27 were violated.

The greater number of these unfortunate creatures had been wage-earners, but 534 had been paid only one dollar per week; 336 had earned \$2 per week; 230, \$3; 127, \$4.

This brings us to that awful suggestion made to poor white girls by their Christian employers. "*Get a gentleman friend to assist you.*"

Investigation has shown that the wages of women in the great Northern cities average less than \$5 per week. For doing the same work as men, they are paid much less. What chance has a girl to escape temptation and ruin? The conditions which we self-conceited Christians tolerate *literally drive our people into poverty*,—and poverty tends to make sots of the men and strumpets of the women. As one of the heart-broken victims cried out in her shame and bitter resentment, "*Let God Almighty judge who's to blame most—I that was driven or them that drove me to the pass I'm in.*"

With more than a million of our girls and boys ground up in the industrial hopper to produce dropsical dividends: with more than six millions of illiterates clogging the wheels; with ten millions sentenced to perpetual servitude by the laws which license the banking and manufacturing class to despoil the agricultural class of all it produces, excepting a living wage; with tens of thousands of prostitutes contaminating the stream of national life with syphilitic infection,—to the woe of wives and the death or decadence of the offspring,—and with a drink bill and a drug bill which almost stagger belief, who is it that escapes intense concern for our future?

In the New York *American*, Mary Shaw, the actress, has an interview from which the following is taken:

"Think of a room where a mother worked at baby robes which rich people later were to buy. She was surrounded by her own three children, whimpering and crying and longing for a little childish joy. At every effort on their part to laugh or talk or prattle they were warned by a 'Hush, children, hush,' from the mother. For four men slept at one end of the room on the bare floor, and unless the children kept still so that the men were not disturbed, they would not come to sleep here the next day and the woman would lose the five cents paid by each man for the sleeping privilege. The men worked at night, but were too poorly paid to get any better lodgings than these. The room, of course, abounded in disease germs."

In the *Atlanta Journal* there recently appeared a letter from which I quote:

"EDITOR ATLANTA JOURNAL:—I am the widow of a newspaper man and I am reduced to absolute beggary. I have not a dollar and I have three children. For God's and humanity's sake, won't you help me? This is a prayer as much as if I were kneeling before you and speaking. I have tried and tried, perseveringly, steadily, desperately to find work that will enable me to support my children and myself and I meet with nothing but failure. Won't you, through your paper, ask the newspaper fraternity to help me? It is bitter, so bitter, to me to do this, and for myself, I think I'd much prefer death, but for my children who are in misery and want, I must. If I can get enough money to supply their present needs while I go on trying for work, it may be that I can find it some time, for surely somewhere there must be work for one so willing and so anxious as I to find it."

President Taft's brother owns a newspaper in Cincinnati which reported the case of Wm. B. Pettus, accused of counterfeiting. When arraigned in court, he said:

"I plead guilty to everything. . . . When a man is starving he has got a right to do anything to get bread and butter. I was starving and I did this, either to get something to eat, or to break into jail where the State will have to feed me. The state is humane and will not let me starve in prison. It is my misfortune that, in order to get food, I have to commit a crime. I would rather work for my bread and butter, but I have not been able to find work."

In the *Commercial-Appeal* of Memphis, Tenn., appeared, Sunday morning, May 2, 1909, this advertisement:

"SITUATION wanted by young man to keep him from starving; salary or character of work is immaterial; is shoemaker by trade, but is quick with his hands and is willing to do anything to make an honest living; best of references. Address E 29, this office."

I could fill this pamphlet with similar items, things happening around us every day.

Along with these clippings, taken almost at random from the papers which come to my table, there is another,—a letter written by T. O. Hearn from Pingtu, Shangtu, China. Brother Hearn wishes to stimulate contributions to Foreign Missions, and he tells the story of a Texas woman who found herself possessed of a somewhat ferocious determination to furnish a five-dollar cot to the Oxner Memorial Hospital. This good Texas lady had no means of her own. How, then, was she to give the poor heathen that cot? The lady herself says that she prevailed upon some of her neighbors to buy a few of her books (Christmas presents from her friends), and that she extracted a dollar from a gentleman whom she calls "our county missionary"; but, after all her efforts, she still lacked fifty cents. I will let the Texas lady relate in her own words how she secured the final contribution:

"We have a neighbor, a poor widow woman, in ill health and living on rented land. She ran in to see me a few days ago, saying she knew what being sick meant, and that she had been wanting to give me something for a long time. Handing me a little package, she ran away. I opened it, and there were five yards of embroidery, a handkerchief, and fifty cents. That poor widow! I could not keep the tears back, and we all cried. I told sister I did not feel worthy to touch it, but she said that it would not be right to hurt her feelings by returning it; and I said I would add it to my cot, which would make the five dollars."



AN AMERICAN GLASS FACTORY AT NIGHT

Did you ever read anything that gave you a queerer feeling than the above? A Texas woman, presumably of sound mind, so hypnotized by the influence of missionary propaganda that she believes she has won applause in heaven and on earth when she, a poor sick woman, has taken from another poor widowed and afflicted woman her handiwork and her money to buy a cot for a hospital in China!

* * * * *

Stung by the revelations which the *Jeffersonians*, monthly and weekly, have been making, the missionaries, and those who uphold the present system, have begun to publish articles defending it. One of these articles was written by the well-known journalist, Frank G. Carpenter. He takes up Korea, and he maintains that American money invested in Korean missions will earn larger dividends than when placed anywhere else. What does he mean by "dividends" upon mission investments? Does he count as dividends the *numbers* of those who join the Christian churches? Apparently, that is his meaning. But how can he, or any one else, judge by such a criterion? After a century of missionary work among these simple-minded, indolent and effeminate Koreans, only 150,000 of them have pretended to be converted. Of these, the Catholics have 50,000. How many of the converts which the priests corralled *joined the Christian church to escape the crushing burden of Korean taxation?* *THAT WAS THE BAIT* which tempted these very inferior people to become Christians,—*why did Mr. Carpenter omit the mention of that fact?* Is it not a most material fact to be considered, in passing upon the sincerity of the "Converts?"

The Christian religion has carried millions of dollars to Korea,

where the money was sadly needed. These Christian dollars have built splendid churches and schools for the decadent, immoral and almost helpless natives. Their children have been clothed, fed, housed and taught. In a variety of ways, they have received the benefit of European and American charity. Of course, they like it. Of course, they want more of it. John Wanamaker, of Philadelphia and New York, gave the Koreans nearly \$40,000 to put up a Y. M. C. A. hall. They are pleased with it. They now ask that we send them \$15,000 for a Gymnasium, and \$10,000 "to complete the equipment of the industrial establishment."

They also need "a few thousand dollars more to employ native men who have graduated from the American colleges."

The closing paragraph of Mr. Carpenter's article, after mentioning the amounts desired for the gymnasium, the industrial school, and the native workers, ends with the sentence, "I know of no place where any investment will bring better results."

I had no idea that Mr. Carpenter was so unconscious of the existence of thousands of places in his own country where an investment of \$15,000 would produce better results than in building a gymnasium in Korea, and where "a few thousand" wisely expended would do more good than when used to employ Korean college graduates to give a college education to Korean boys and girls.

John Wanamaker, magnificent business man and advertiser, gave \$40,000 for a Korean Y. M. C. A. hall, and got space worth four times the money in all the papers! And the calculating Pharisee dwells in Philadelphia!!!

Mr. Carpenter says that such sums as we send to Korea to build gymnasiums, industrial schools and Y. M. C. A. halls can not be better invested. The Hon. John Wanamaker appears to be of the same opinion. And yet the money ostentatiously sent to heathendom might find immensely more profitable employment in Christendom—yea, even in the city of Brotherly Love, wherein John Wanamaker resides.

There are some thousands of children who go hungry to school in this opulent city of Brotherly Love: some go without having had a mouthful of breakfast, and some go who have had but a piece of bread. And there are other children who can not be sent to school at all: some because they lack clothing, and some because *their help is needed in the sweat-shop.*

Has John Wanamaker, the Christian millionaire, ever tried to organize relief for the poverty-cursed children of his home city—children who are foredoomed to ruin, children who have no chance to be good, children that never heard of the Christ who loved the little ones? Rich Pharisee that he is, John Wanamaker, like many other millionaires, would rather donate his money where it will redound to his glory in the columns of newspapers than go quietly into the purlieus of Philadelphia, Boston and New York and rescue some of the thousands who are lost in the Inferno of the slums.

There is a mountain territory in the Southern States that is much larger than New England. It embraces about 200 counties and con-

tains a population of 2,500,000 people. These mountain folks are cut off from the outside world, and civilization has not lifted them in its upward march. They are poor, unprogressive, illiterate. They have no learning, and they do not even have the modern knowledge of how to live. A large majority of these neglected whites occupy one-room cabins, miserable little shacks, not nearly so comfortable as the cow-house of the average cotton-grower. Their food is scanty and poor, consisting of beans, coarse bread, with now and then a piece of hog-meat. It is a region in which some barefooted, and almost barelegged, woman,—plowing an ox while the man of the house has taken his pack and gone off for a trip to the still or a hunt in the woods,—will add as a commentary to the traveler's remark that "*the scenery is glorious,*"—"**YES, IT'S A FINE COUNTRY FOR MEN AND DOGS, BUT IT'S HELL ON WOMEN AND STEERS.**"

In these wretched mountain hovels are sad-faced mothers, and crowds of dirty, ragged, ignorant children—sometimes a family of fifteen living in one room, with a dirt floor and no window, an abode of squalid poverty, degradation and sin.

Christians of Georgia! What are you thinking about when you neglect these white people of your own State, and traipse off to Mexico, Brazil and Japan to endow sumptuous boarding schools for foreign boys and girls?

The same reproach falls upon Alabama, and Tennessee, and the Carolinas, and Kentucky, and the two Virginias. It is an amazing thing that we can gloat over the magnificent and costly colleges, dormitories, hospitals, churches and schools which we are erecting in heathendom, *where wealth abounds and where the people are abundantly able to help themselves*, and can be so cruelly unsympathetic toward the poorer classes of our own great Caucasian race. *With the millionaire philanthropists of the Northern States dumping their donations on negro schools, TO PREPARE THE BLACKS FOR INDUSTRIAL COMPETITION AND SOCIAL EQUALITY WITH THE WHITES OF THE SOUTH, how can we Caucasians of the South ignore the danger to our future?* What will be the conditions of our posterity, if we divert to secular education in the Orient the funds needed for the uplift of our own? *For God's sake, give THIS ASPECT OF THE CASE a serious thought!*

Who is it that knows to a certainty that a single Oriental has ever become a sincere Christian? Who is it that *does not know* that if these Eastern people will live up to their own religious creeds they will be good men and women—just as good as we are?

Let us have no narrow-minded foolishness about this: ask any honest scholar and he will tell you that these Eastern peoples had a beautiful, refining and inspiring code of morality long before Christians met in convention to vote the adoption of these separate writings which constitute our Bible.

John Wesley maintained that a heathen who lived according to the best light he had would be saved. Is it not the general belief, in this age of intellectual freedom, that a Mohammedan, a Buddhist, or a dis-

ciple of Confucius, who honestly believes in the religion of his fathers and who does his utmost to live according to its teachings, will not be damned to everlasting punishment? The creeds of these people, when faithfully observed, *make good men*; and have not our very best preachers declared that our Christian religion means "*Being good and doing good?*" Will the Father of us all send *good people* to broil in an eternal hell? John Wesley said, "*NO!*" Who will say, "*YES?*"

The case of Elsie Sigel, murdered by Chinese "converts" among whom she had been working, has created a profound sensation, and has encouraged a number of churchmen to speak out in loud condemnation of prevailing methods.

Speaking to a reporter of the New York *World* the Rev. Asa Blackburn said:

"If the *World* would employ its great facilities for gathering news to obtaining a list of the mission girls ruined by Chinese whom they were teaching it would perform a service for which all the churches would be supremely grateful. There have been enough cases of that kind to fill an entire page in the paper. That list would be read everywhere as an awful object-lesson in depravity. I believe its publication would so shock the country as to correct the evil at which it would aim. Nothing short of some such exposure will stop it. The people need to be horrified. I shall be in sympathy with any measure, however shocking, to save our young women from a continuance of this infamy, and with what feeble force I have I will speak for it."

Dr. Paul Wakefield, of Springfield, Ill., concurs with Dr. Blackburn, and makes the astounding admission that "*We Missionaries have known this for a long time and were not surprised when we heard of Miss Sigel's tragic death.*"

What was it that "*We Missionaries have known for a long time*", and would not tell until one poor white girl was brutally choked to death by Chinese "*Converts?*"

They *knew* that mission work among these Oriental heathen was fraught with peril to the virtue of the Christian girls who were detailed for the work. They *knew* that Chinese men were pretending to study the Bible *to get the chance to seduce the Christian girls.*

They knew it—"We Missionaries" did—and they did not tell it! They did not warn the girls, did not warn the parents of the girls, did not alarm the great Christian world where Public Sentiment, once aroused, might have applied the hot iron to the evil.

Said Dr. Wakefield: "*There are more women missionaries degraded by Chinese men than there are Chinese converted. We Missionaries have known this for a long time.*"

AND THEY WOULDN'T SPEAK OUT!

That is the most abominable feature of the whole ghastly business. *It makes the Christian Missionaries parties to the crimes.* They knew that lecherous Chinamen were posing as Bible students for the purpose of degrading the women Missionaries. *They knew that these wolves in sheep's clothing were devouring Caucasian girls.* Yet these Caucasian Ministers of the Gospel were so fanatical for mission work, and so afraid that a knowledge of the truth might lessen the Missionary con-

NO WONDER
HE LIKES THEIR
RELIGION I THINK
I'LL LEARN THE
CATECHISM

YUM! YUM!
MORE! MORE!
TASTES LIKE
MORE!

IMPORTED
\$ MILLIONS \$ SPENT
YEARLY
FOR
FOREIGN MISSIONS
U.S.

FREE CLOTHING FOR
THE HEATHEN

FREE
BOARD.

FREE
MEDICAL
SERVICE

FREE
SCHOOL'S
FREE
BOOKS

\$
SALARIES
FOR FOREIGN
PREACHERS

HEATHEN

HILL DU RHAN

THE HEATHEN APPRECIATE A SOFT SNAP

tributions of American dupes, that they were silent while a system *which might have put your daughter in Elsie Sigel's place*, was in full blast. How do you know what secrets they are concealing in the foreign work? If they hide such terrible conditions from you, *here at home*, what is it that they could not hide in China, Japan and India? Oh, the horror and the shame of it!

Miss Helen Clark, Director of one of the Missions, said:

"For seventeen years I have urged the folly of white women endeavoring to Christianize Chinamen. All about me I have seen the ruin and wrecked homes. Case after case that parallels Elsie Sigel's, with the exception of its tragic termination. But even so, death is better than some things. I have believed from the very beginning that it was impossible for white women to properly influence Chinese men."

The Elsie Sigel case, like the lightning flash in the dark, revealed the whole world of mission work among the heathen in the home field. *How is it, abroad?* Are the Orientals in the East different from the Orientals who come West? Is a Chinaman in New York or San Francisco any worse than a Chinaman in China? Do these Chinese "Converts" ever use the religious cloak to do wrong in China? *You do not know.* A lightning flash may come some day which will cause "We Missionaries" to let *that* cat out of the bag, also.*

Men who are so fanatical, so dead to the promptings of right, that they deliberately concealed from us the knowledge that Chinese "Converts" were systematically corrupting the women Missionaries *are capable of concealing anything.* You are left to believe that "We Missionaries" *never would have revealed the hideous facts* had not Elsie Sigel's murder been discovered and traced to several of her Chinese "Converts".

CHAPTER V.

A WEST VIRGINIA lady has been deeply grieved by the criticisms which the *Jeffersonian* has leveled at the modern missionary methods.

Miss Janet Hay Houston appears for the defense. She herself has been a missionary for twenty-five years. Her father, Rev. S. R. Houston, D. D., "gave his first strength" to mission work in the Orient. Other members of her family have labored as evangelists of Christ in Africa, Asia and Oceanica. Consequently, Janet Hay Houston has good grounds for saying that she knows whereof she speaks, when she defends the system which I have been assailing.

Her letter impresses one as being thoroughly honest and earnest. It reveals clearly the point of view of missionary enthusiasts, and discloses the morbid sentiment which inspires so much of this foreign effort. It furnishes striking evidence of the tendency which undisciplined religious zeal has ever had to produce the abnormal state of mind and the freakish line of conduct. The monk who gloried in his haircloth shirt and filthy person; the Simeon Stylites roosting day and night, year in and year out, on his lofty pillar; the fakir who thinks it increases his holiness to let his fingernails grow a foot long, while

* It has come! Dr. August Bach, a Mission worker of twelve years' experience in China, has denounced the prevailing methods and has declared that there are Elsie Sigel cases in China.



A TYPICAL "LITTLE MOTHER"

which affords ample room for differences of opinion.

But enough of preliminary: let us now read what Miss Houston has to say about

FOREIGN MISSIONS

"The cause that has you, Mr. Watson, for its champion is most fortunate. And it is equally true that the cause that has your disapprobation is most unfortunate, for one and the same reason—you are not only fearless but you are honest.

"It has been, therefore, with considerable distress I have read your articles on Foreign Missions extending through six months or more of your issues.

"Belonging to a family whose history can be said to be coincident with that of Foreign Missions for a century, I claim some right to a certain knowledge of the subject. In the early thirties of the last century my father, Rev. S. R. Houston, D. D., gave his first strength to Foreign Missions in Greece, Asia Minor, Egypt and lands contiguous.

dirt covers his body with its coat of mail; the fanatic who sacrifices his own child upon the altar of supposed religious duty;—these are a few examples of what happens to poor, weak mortals when the mind has been warped out of sane, healthy symmetry by the cult of some specialty—the brooding upon one idea. To show how completely Janet Hay Houston and some of her friends have left the beaten track and become extremists, I take the liberty of prefacing her article with the letter in which she requests its publication:

"DEAR MR. WATSON:—I enclose my answer to some of your views on Foreign Missions. Please print it *entire* in the *Magazine*, and in as large portions as possible in the *Weekly*.

"Some of your warmest friends, politically, are beginning to hang their heads for your stand on Foreign Missions. One good Populist sister said to me today: 'Something dreadful will happen to Mr. Watson for the things he is saying. He will die like Herod—eaten of worms.' Sincerely, MISS JANET HOUSTON, Monitor, W. Va."

We are living in the Twentieth Century, and we flatter ourselves that we are emancipated from ignorance and superstition; yet here are two intelligent American ladies who seem to believe that I shall perish prematurely, and terribly, for giving expression to honest convictions on a matter

"Rev. M. H. Houston, D. D., later gave unusual gifts of intellect to a long service in China.

"The white headstone at the grave of young Samuel Lasley on the banks of the Congo did its great share in the opening of the great Congo region to the humanity of missions. Laying its hand at the present speaking on the cruel, iniquitous work of Leopold of Belgium in the rubber trade.

"For nearly thirty years I have personally been in connection with foreign mission work in both Mexico and Cuba, not to mention other younger and stronger spirits of our family who are actually at work in China, Japan and Cuba. For these things I claim a right to speak intelligently on the subject.

"Your first article on Foreign Missions, I believe, appeared in the Weekly of December 17, 1908, under the heading, '*By What Right?*' In it you ask 'By what moral right do we educate heathen children, when our own little ones are slaving out their lives in the mill, or in the field or in the sweat-shop?' 'The American dollar that goes abroad to buy food, raiment, fuel, medicine and school books for the children of heathen peoples is a dollar that is misapplied,' etc.

"You are not opposed to Foreign Missions, for later in the MAGAZINE of April, 1909, you say, 'We hope that our position will not be misunderstood nor misrepresented—we heartily favor *Foreign Missions*.' But you want it 'limited to preaching the Gospel.'—MAGAZINE January, 1909.

"It may be gratifying to you to learn that for the last decade or more there has been a steady trend against indiscriminate use of foreign money on mission ground. In the first days of foreign mission work, when the church confronted the appalling helplessness of paganism, it was most natural that her sympathies stretched out on every line of help. I can just imagine what you would have done, Mr. Watson, standing amid the child-widows of India, the wailing of the foot-bound children of China or looking into the terrified faces of African women as they faced a living grave. Oh, what billions of money such a big heart as yours would have wasted on Foreign Missions!

"The sympathies of the church are just as tender today, but as to the use of foreign money in mission fields, there is a united effort to *put it in where it propagates self-help*.

"Why schools? Why hospitals? If I was walking by a river and saw a mob of men throw a man bound hand and foot into the water, and contrived to rescue him; after I got him out what would I do with him? Cut his bonds and leave him to the mob? You say preach the Gospel and there the church's duty ends. Christ preached the Gospel but He also healed and fed.

"To know the real spirit of boycotting one has to see a convert to Christianity among pagans. It extends to every function of his being. The Roman Catholic apostate when excommunicated is cursed in the entirety of that church's anathema. Every organ of his body is enumerated in the gruesome curses pronounced by the priest in the public hearing of his assembled fellows. In pagan lands the same thing occurs—converts become objects of hate and dread. What are you going to do with these helpless objects of hate? If they are sick, you must care for them. If hungry, you must feed them. If helpless, you must equip them for life's battle. Hence hospitals and schools, especially industrial schools.

"The *sine qua non* of entrance to many mission schools in China is unbound feet. That alone would justify *their* existence. Mr. Watson, you would not need to stand but half an hour in a Chinese community, listening to the wails of the little girls of China over their bound, festering feet, to convert you to schools, for girls at least, there. I would give you just a quarter of an hour for a similar conversion to the necessity of schools in India if you could visit professionally with a woman doctor among the child-widows of India, whose condition only devils could originate.

"I think you have lost sight of the fact that missions and mission money exist not to enrich or upbuild heathen nations as such, but *FOR THE ESTABLISHMENT OF THE KINGDOM OF CHRIST*, of which eventually some part of 'every nation' shall form an integral part.—Rev. 5:9.

"Yet true mission work does not expatriate its converts. Rather it endeavors to give them back, regenerated, to each several people, to 'leaven the whole lump.'

"You base your claim for *your method* of carrying on Foreign Missions on what

Christ said to His disciples before His ascension. You say in your MAGAZINE for April, 1909, 'What does the Bible command us Christians to do?' Jesus issued the order, 'Go among the heathen and preach to them.' 'Carry neither scrip nor purse.' What Christ said to His disciples on foreign missions just before His ascension, which you quote as final, was a mere codicil to what He had been teaching them through three years. He had told in their hearing the parable of the Good Samaritan—Luke 10:25-37, in which a good deal of Samaritan money and hospital work is expended on the Jew. And they had heard Him in conclusion, '*GO THOU AND DO LIKEWISE.*'

"They, too, had seen their Master three years '*GOING ABOUT DOING GOOD*', stretching out the same loving hand to feed and to heal as well as to save, and we find that they learned their lesson well. Feeding, healing and saving seem to have been the genius of their method. And its necessity was later recognized by St. Paul, who in the rigors of the shipwreck counseled the crew to eat, and later reaching the Island of Melita healed Publius and 'others also which had diseases in the island'.—Acts 28:9.

"He who said at one time 'carry neither scrip nor purse' also said to the same disciples at another, 'Now he that hath a purse, let him take it, and likewise his scrip', etc.—Luke 22:35-36.

"The parallel you run for the church's work in foreign lands with the mission work of St. Paul loses its force when the character of the two fields is contrasted. St. Paul's mission work lay in Jewish colonies and among the cultured Greeks and Romans of his day, all of which were already possessed of just such secular learning as Jerusalem could have offered them. There was absolutely no call for schools or other environment for His converts than were already in their reach. Remember, Mr. Watson, *the mission field in Paul's day was pagan, but it was civilized.* The intellectual culture in some places was in some respects higher than that of the Jewish. And the Jewish colonies, which so largely predominate in Paul's mission field, were *already trained in all the moral teachings of the Jews.*

"If Paul had presumed to establish secular schools in Athens, Rome or Corinth, it would have been 'taking coals to Newcastle'. Possessed of learning, what they needed was the simple Gospel. Compare for one instant the Congo tribes with the Athenians, or the Chinese with the Corinthians, and you will see as a parallel for our modern mission work it is worth nothing.

"You will perhaps be surprised to know that those individuals and churches that are wasting most money on Foreign Missions are the chief supporters of Home Mission work. This is a fact that has only to be investigated to be proved. The loudest anti-Foreign Mission talker does little or nothing for Home Missions, while those interested in the salvation of the world are always alive to the needy at their door. Many a church that has thought it could not spare anything abroad, after being induced to give to Foreign Missions, has found out it has more for home calls. This is only one of the many seeming paradoxes of our Christian religion. 'There is that scattereth and yet increaseth.'—Proverbs 11:24.

"If you desire Home Missions to flourish, beware and do not cut the taproot of Foreign Missions in the churches.

"I am not quite sure, Mr. Watson, of your sympathy *in any degree* with Foreign Missions. Else you could not have written such a paragraph as this:

"To teach and preach abroad is about the same now as teaching and preaching here. To run the hospital and boss the commissary is no more fatiguing in South America and the Orient than it is in Europe or America. Dearly beloved! Don't weep any more over the hard life of the foreign missionary. The chances are that he is having a much better time than yourself. He wears up-to-date habiliments, lives on appetizing viands, has comfortable and roomy quarters, smokes good cigars when he wants to, and has a *corking time generally.*' May MAGAZINE, 1909.

"If you were in possession of a handful of facts that any missionary could give you, you would *blush at your ignorance and weep over your cruelty!*

"Missionaries as a class are not given to magnifying their difficulties. Most of them, like Paul, object thus 'to speak as a fool'.

"Hunt up a book called 'The Bishop's Conversion', and read it. It will answer

you better than I can. You can find a copy in the library of Westminster Presbyterian Church, in your city.

"I am not surprised you have reached some of your conclusions when your informants supplied you with such statements as this: 'When the rations to the converts were cut off the converts lost interest in the Christian faith.' This 'noble man', as you call him, should have been recalled in his early work for lending his help to such unworthy methods of work. He seems to be quite 'out of it' and has not even by the hearing of the ear participated in the modern chapters of mission work that have furnished sublime martyr heroism in native converts in China, India, Madagascar, Africa, Japan, Mexico and other lands, where men and women are already enrolled in the glorious company of the martyrs.

"You say the heroic age of missions is past. Is it a grievance to you, Mr. Watson, that our missionaries no longer cross the seas in ill-smelling schooners? And that they can in some places lengthen life and save church money by getting some of the comforts of life in food and houses? Do we Protestants believe there is virtue in physical suffering?

"It will be gratifying to you to know that there are still some chances for the missionary to be eaten of cannibals; that civilization can not reduce the temperature of India's suns or greatly lessen the probabilities of hematuric fever on the Congo. Fine opportunities still exist to be poisoned in several fields in South America and Mexico, to say nothing of the joys of expatriation spent in years of service *anywhere in Christless lands*; in an environment of darkness, mental, moral and social, that *has to be felt to be understood*; one week of which would revolutionize your theories of missions and missionaries and convert you to an ardent crusade just the opposite of the one you have recently come out on.

"I would urge you, Mr. Watson, in your own words, to '*stir the question! EXAMINE BOTH SIDES.*'—April MAGAZINE, 1909. For I am quite sure of gaining a red-hot partisan for missions as *they are now carried on* by experienced, godly men in all the evangelical churches.

"JANET HAY HOUSTON.

"Missionary to Mexico and Cuba through more than twenty-five years, and still in the work."

What are we to think, when a lady of a high order of intelligence—a lady who is consecrating her life to the moral and spiritual betterment of her fellow creatures—tells us, seriously and deliberately, that the work of abolishing the Chinese custom of binding the feet of young girls would of itself justify modern missionary methods?

As I understand it, the common people of China do not practice the habit of compressing the feet of their daughters. The rich people do that,—those who constitute Society and who go in for style. Why should the people of this country send missionaries to China to change the fashions there? Good heavens! have our Society folks got no bad habits? Did Miss Houston read the testimony of Howard Gould's wife in the divorce case, and reflect upon what that Society queen had to say about high life among our fashionable rich? Has Miss Houston no concern for the whisky drinking and gambling that have become the fashion with our Smart Set? Or for evils of high-heeled shoes, and décolleté gowns? Do our girls never compress *their* little tootsy-wootsies? Or catch the cold which leads to pneumonia or consumption, by going to social functions half-naked?

The artificial production of small feet in China is prescribed by social convention: have we no conventionalities, unwritten but universal and inexorable, that do our girls and women more harm than is

done Chinese girls by compressing their feet? Whether we have or not, it is certainly a queer construction of Christ's commands as to Foreign Missions to say, that it is a religious duty of ours to go abroad among the nations that we class as pagan, and take their feet into our prayers, meditations, contributions and pious ministrations.

There are no vital organs in the foot, and the abuse of it by tight shoes or cruel bandages does not entail any disastrous consequences upon the children,—does not strike at the future well-being of the race. But with us Christians in America, the unrelenting laws of fashion not only victimize the women, but visit their evils upon the children.

Fashion demands the small round waist, and our stylish ladies do their level best, braving the tortures of the corset, to make themselves resemble two-legged hour-glasses. Nature never gave a well-made woman a round waist, nor a small one. God intended the child-bearer to have room for the vital organs,—for the facile performance of *her sex-duty* of perpetuating the race. The Chinese custom which excites so much horror in Miss Houston, does not in any degree interfere with the functions of motherhood. But the European custom of corset wearing compresses the liver, contracts the ribs, obstructs healthy respiration, and presses the stomach down on the intestines. As stated in a recent number of the most excellent magazine,



THE MODERN IDEAL
FORM," FROM AN
ADVERTISEMENT

— *Life and Health Magazine*

Life and Health, "God put the stomach between the ribs. Women have crowded it down among the lower abdominal viscera."

Here involved, are the vital organs upon which the whole future of our race is dependent,—yet Miss Houston expresses no concern for her white sisters who are the victims of this murderous social convention, but is passionately sympathetic with the little yellow damsels whose feet are being squeezed, in conformity with a vicious canon of Chinese fashion! Is it not astonishing? Is it not lamentable?



- I
- 2
- 3
1. NORMAL FIGURE
2. CORSETED FIGURE
3. DEFORMITY PRODUCED BY CORSET

— *Life and Health Magazine*

These missionary enthusiasts can discern a gnat on a barn door in heathendom, but can't see the barn itself, if it happens to be located in Christendom.

A prominent physician, quoted by *Life and Health*, says that the manner in which fashion compels ladies to dress, "affects injuriously the health of fifty or sixty millions of people, physically, mentally, and morally".

One of the most beautiful women I ever knew, a slave to fashion, died in child-birth, from no other cause than that her style of dress had made it impossible for Nature to perform its office at the crisis of her life. How many such tragedies result from our fashionable customs? Let Miss Houston have a confidential talk with some old family doctor: he will open her eyes.

The savage woman, who has worn little or no clothing, bears her child with about as much ease as the average cow calves. She pays no awful penalty of pain for perpetuating her species—for doing that which God formed her to do. *No Savage nation demands of its women obedience to a "Style" which makes motherhood a martyrdom. No heathen nation does it.* We Christians do it, persisting in the frightful system which curses both mother and children—and our merciful reformers betake themselves to heathen lands to alter usage less harmful than some which they leave behind. China is not threatened with Race Suicide—nor is Japan, Africa, or Hindustan. It is Christendom which is menaced by that peril, if any part of the world is. And why? Because the women of our fashionable classes refuse to mother large families. And again, why? Because of the danger to the lives of the women, and because large families interfere with social dissipations. *It is the poor whites of Europe and America that are propagating the Caucasian race.* If that duty devolved upon the rich and the fashionable only, there would, indeed, be danger of Race Suicide.



Has Miss Houston ever given any attention to infant mortality in this Christian land of ours? Let me suggest that she read up on that subject.

When she has learned of the almost incredible number of infants, *our babies*, that perish for lack of fresh air, of pure milk, of intelligent treatment, she will be appalled. Think of our letting more than 500,000 of the infants annually wilt and wither and die, right before our eyes, suffocated by the heat, frozen by the cold, poisoned by impure air and food. Oh, the warped, perverted sense of Christian duty which banishes from among us such noble women as Janet Houston, *when humanity cries for them so piteously in every American city!*

The bound, festering feet are very painful, no doubt; but what of the festering eyes occasioned as the direct result of the "social evil" here? Called by the polite name of *ophthalmia neonatorum*, but in reality, gonorrheal infection, thousands of babies are literally blinded at birth. Some of these are saved from this horrible fate by medical science, but it is only recently that this has been done; and the record would reach into millions of white-eyeballed, sightless wretches, if the further awful record of infant mortality did not keep the statistics of

THE "STRAIGHT FRONT"
—Life and Health Magazine

preventable blindness down. That is, preventable by wiping out prostitution, which is the greatest curse to our land today. Our "red-light" districts reek with loathsome disease, our heedless boys and vicious men become infected and, in turn, infect innocent wives and damn at birth their innocent children.

Does Miss Houston know the gynecological statistics of the United States? Does she know the invalids and the surgical butcheries made necessary because the innocent woman suffers, along with the prostitute, the invasion of a pus-producing germ that is communicated through the spread of the malignant gonococci?

Miss Houston commiserates the sad lot of the "child-widows" of India. Here we have another National custom. Puberty is reached at a very early age among Hindus,—so much so that marriages are con-

summated when some of the wives appear to us to be nothing more than children. The English put a stop to the sacrifice of her life at the funeral of her lord. But, thus far, the English have been afraid to interfere with the Hindu marriage customs. American women seem to be more concerned about them than anybody else. These well-meaning ladies might easily find all the home-



SWEAT-SHOP LABOR ON POSTAL UNIFORMS
From "White Slavery"

employment they need, if they would make their investigations in their own country. We ourselves have child-wives and "child-widows". Worse yet, we have middle-aged and elderly widows, poor and friendless, whose lot is so dreadfully hard that nothing in Hindustan could be worse,—the sweat-shop widow, plying the needle all day long, every day in the year, to get the bread to fill the mouths of the hungry little brood of children; the factory widow, whose life is a dull round of hopeless toil—herself dragged down by unmerciful poverty, and her children submerged with her.

To convince Miss Houston that there are child-widows in her homeland whose poverty may plunge them into deeper perdition than India knows, I take an extract from a pamphlet on the White Slave traffic, prepared by Harry A. Parkin, Assistant District Attorney, Chicago:

"A very few days ago this pitiful case was, in an official way, brought to my attention. A little German girl in Buffalo married a man who deserted her about the time her child was born. Her baby is now about eight months old. Almost immediately after her husband ran away she formed the acquaintance of an engaging young man who claimed to take deep interest in her welfare, and that of a certain girl friend of hers. He persuaded them both that if they would accompany him to Chicago he would immediately place them in employment which would be far more profitable than anything they could obtain in Buffalo. Supposing that the work awaiting her was entirely legitimate and respectable, the little mother took her baby and, in company with the young man and her friend, came to Chicago. The next task of this human fiend was to persuade this 'child-widow' that it would be necessary for her to place her baby temporarily in a foundling's home in order that it might not interfere with her employment. This accomplished, he took the two young women at once to a notorious house and sold them into white slavery. Thenceforth this fellow has lived in luxury upon the shameful earnings of these two victims. The young mother has attempted by every means imaginable to escape from his clutches and at last has importuned him into a promise to release his hold upon her on the payment of \$300. She is still 'working out' the price of her release. It is scarcely too much to say that she looks twice her age."

I earnestly beseech Miss Houston to write for information to *The Woman's World* newspaper, of St. Louis, or to Edward W. Sims, U. S. District Attorney, Chicago. If the facts which she will thus have learned do not cause her to dedicate the remainder of her beautiful life to the rescue of her Christian sisters from the hell-holes of our Christian cities, it will be a marvel.

While Miss Houston and others inspired by similar motives have been "saving China for Christ", and worrying about the usual and customary condition of the Chinese girls of high degree, it has remained for the civil authorities to haul up sharply the "Mission Homes" which, in America, receive the young immigrant girls, and 75 per cent. of whom, according to the published statement of U. S. Commissioner Williams, have been engaged in the holy practice of enveigling these girls from the espionage of the officials, under plea of caring for them in pious surroundings, and then selling them to vile dens at from \$10 to \$15 apiece! How can Miss Houston claim that these missionaries are all fired with evangelical motives, when the condition of affairs in the missions of New York has just been exposed as one of the most unnatural and hideous schemes of pandering ever invented?

And, while young girls from other lands are bestialized by American brutes, our own girls are sent to Panama and other points for the same purpose.

Some weeks ago a negro who signed himself "John Frankling" wrote me from Tifton, Ga., a letter in which he stated that he had a white wife whom he had bought out of a group of twenty-five that were offered for sale in Chicago, and that she was the third white "wife" that he had purchased. Upon making inquiry of prominent men in Chicago, I was told that there was reason to believe that the negro had told the truth. There is a startling corroboration of Frankling's statement furnished by Mrs. Ophelia Amigh, Superintendent Illinois Training School for Girls. She writes:



THE FIRST STAGE OF RUIN—DRUGGING THE SODA-WATER!

"Almost at the beginning of my experience I received a penciled note which I have kept on my desk as a stimulus to my energies and my watchfulness along the line of checkmating the work of the white slavers. It is very brief and terse—but what a story it tells! Here is a copy of it—with the substitution of a fictitious name:

"Ellen Holmes has been sold for \$50.00 to
Madame Blank's house at ——— Armour avenue."

"The statement was true—and the man who sold her and the woman who bought her were both sent to the State penitentiary as a penalty for the transaction!"

Again:

"The disgraceful facts are these:

"Some sixty-five thousand daughters of American homes and fifteen thousand alien girls are the prey each year of procurers in this traffic, according to authoritative estimates. Even marriage is used as one of the diabolical methods of capturing girlhood and young womanhood and 'breaking them in' to a life of shame.

"They are hunted, trapped in a thousand ways; trapped, wing-broken, sold—sold for less than hogs!—and held in white slavery worse than death.

"The daughters of all of us, our sisters, even our wives are looked upon as prey for the white slave traffic."

Inexperienced country girls, lured to the cities by promises of good positions; heedless and impulsive girls, trapped into run-away fake marriages; trustful city girls, who visit ice-cream parlors and unsuspectingly eat or drink that which has been "fixed" for their ruin; foreign girls, who land in this country and find themselves among the ravening wolves that are ever on the prowl,—these are typical victims of the white slaver. Once decoyed into the house of prostitution, there is no escape.

In those dens of horror they are sold to all men who can pay the price—young men or old, clean or unclean, healthy and diseased, black or white. Hope dies, youth fades, strength departs, cocaine and whisky fold the once lovely and innocent girl in their tightening coils, and the poor hideous hag,—no longer fit for the business,—is drugged, and shoved into outer darkness, and her place filled with another trapped victim, and another and another!

How our noble Christian women can rest in peace while this diabolical traffic is going on; how it is that they can go gadding about the foreign world, ministering to black women in Africa, brown women in Hindustan and yellow women in China,—when there is so much of agonizing tragedy at their own doors, is difficult to understand.

It is a horrible thing when you think of it—that your own sister or daughter, going to pay a visit to some friend in one of our big cities, might, out of sheer lack of experience and suspicion, *disappear from your life forever*, or be rescued in some chance police-raid and be returned to you *in such plight that you'd rather see her in her grave*.

Mrs. Ophelia Amigh writes:

"As one whose daily duty it is to deal with wayward and fallen girls, as one who has had to dig down into the sordid and revolting details of thousands of these

sad cases (for I have spent the best part of my life in this line of work), let me say to such mothers:

"In this day and age of the world no young girl is safe! And all young girls who are not surrounded by the alert, constant and intelligent protection of those who love them unselfishly are in imminent and deadly peril. And the more beautiful and attractive they are, the greater is their peril!"

Giving the history of a typical case, Hon. E. W. Sims writes:

"Among the 'white slaves' captured in raids since the appearance of my first article is a girl who is now about eighteen years of age. Her home was in France, and when she was only fourteen years old she was approached by a 'white slaver' who promised her employment in America as a lady's maid or companion. The wage offered was far beyond what she could expect to get in her own country—but far more alluring to her than the money she could earn was the picture of the life which would be hers in free America. Her surroundings would be luxurious; she would be the constant recipient of gifts of dainty clothing from her mistress, and even the hardest work she would be called upon to do would be in itself a pleasure and an excitement.

"On arriving in Chicago she was taken to the house of ill-fame to which she had been sold by the procurer. There this child of fourteen was quickly and unceremoniously 'broken in' to the hideous life of depravity for which she had been entrapped. The white slaver who sold her was able to drive a most profitable bargain, for she was rated as uncommonly attractive. In fact, he made her life of shame a perpetual source of income, and when—not long ago—he was captured and indicted for the importation of other girls, this girl was used as the agency of providing him with \$2,000 for his defense.

"But let us look for a moment at the mentionable facts of this child's daily routine of life and see if such an existence justifies the use of the term 'slavery'. After she had furnished a night of servitude to the brutal passions of vile frequenters of the place, she was compelled each morning to put off her tawdry costume, array herself in the garb of a scrub-woman and, on her hands and knees, scrub the house from top to bottom. No weariness, no exhaustion, ever excused her from this drudgery, which was a full day's work for a strong woman.

"After her scrubbing was done she was allowed to go to her chamber and sleep—locked in her room to prevent her possible escape—until the orgies of the next day, or rather night, began. She was allowed no liberties, no freedom, and in the two and a half years of her slavery in this house she was not even given one dollar to spend for her own comfort or pleasure. The legal evidence collected shows that during this period of slavery she earned for those who owned her not less than \$8,000."

For the purpose of arousing the authorities in Canada, and securing their co-operation with American officials and organizations, the evidence, covering "innumerable cases", was formally presented.

I select these as fair examples:

"In response to a newspaper advertisement a young girl from Eastern Ontario came to work, as she was led to believe, in Mrs. M.'s millinery store. Her family grew anxious about her, and her brother came to the town where she was supposed to be, inquiring for Mrs. M.'s millinery store. The men on the street laughed at him, and finally a person out of pity informed the young man that Mrs. M.'s was a house of prostitution. The young man learned that his sister had died from that house and had been buried some weeks before.

"An attractive woman agent spent some time at a leading hotel in a Canadian city. She professed to be greatly attracted by Canadian girls and advertised for a number of them to fill positions in one of the cities of the United States. She succeeded in inducing four young women to go with her. Three of them have not been



THE LAST STAGE—MENTAL, PHYSICAL AND MORAL RUIN

heard of since. The other was found in a den of iniquity, and returned home broken in health.

"A graduate of Toronto University replied to an advertisement for a traveling companion. By correspondence an attractive offer was made and she came to Toronto under arrangements to meet her employer. Her friends, not hearing from her, followed her to the city, to find that the address given in the letters was a vacant lot. The young lady has never been heard from since.

"A young woman from an Ontario town came to Toronto to visit her aunt. Having been in the city before she did not notify her aunt of her coming. Arriving at the house she found her relatives absent. An attractive looking woman a few doors away made inquiry, and learning the young woman's disappointment invited her into her house to wait until her aunt returned. She pressed her to remain for tea and to stay all night. In this case again the young woman discovered to her horror that she was the unsuspecting victim of the White Slave Traffic.

THE RUNAWAY MARRIAGE SCHEME

"The runaway marriage is one of the favorite devices of the White Slaver. Two sisters went from an Ontario village to the city of Winnipeg. A young man began to pay attention to one of the sisters, frequently taking her out driving and to public



LITTLE TENEMENT TOILERS IN AMERICA

With the exception of the infant in arms, these are all working children

gatherings and places of amusement. By his devoted and continual attention their friendship continued. One evening the sister went out with the young man and did not return. A business man, possessed of means, who was a friend of the young woman, declared he would find her; and, going to Chicago, he went from house to house in the red light district until he found the unfortunate girl."

This pamphlet could be filled with similar cases, and even then the hideousness of the devilish traffic would not be laid bare. The worst of the facts can not be printed.

If the depravity which goes to the extent of forcing women to practice sodomy, in public, in the big cities, is too great to be coped with, too terrifying to be mentioned, then the missionaries might begin with smaller places, like Atlanta, for instance, where there seems to be a tolerably well established system of white slave traffic to seize upon the unsophisticated young girl from the rural districts. Surely Miss Houston knows that such girls are sent from place to place, as their freshness palls, until nothing remains but the murkiest resorts of the slums. If but a few of these hapless girls could be saved, no doubt the Lord would not withhold the crown of glory from those who interposed between them and hell, and saved society from just that much further contamination.

Oh, Miss Houston! Your generous soul expands with sorrow for the black women of Africa who are buried alive at the funeral of some powerful chief,—but isn't the doom of the white girls, sold into loathsome slavery to negro brutes, infinitely worse? To those African women—only a few at that—death comes just once, and then all is peace and rest. But to your white sisters, caged in the vile dens of prostitution, comes every day something more horrible than death.

* * * * *

Miss Houston endeavors to demonstrate that had the apostles established secular or literary schools in Rome or Syria or Greece, it would have been a case of "carrying coals to Newcastle". Not at all. Only the upper classes in the Roman empire were educated. There were millions of unlettered men in the regions where the Apostles pushed their conquests. In fact, it was among the poor and the ignorant, the slaves and the proletariat, that Christianity first got its foothold. This is notoriously true. Why, then, did the early missionaries establish no schools, no colleges, no hospitals, no dispensaries? Because there was no scriptural authority for it.

Does not Miss Houston recognize it as a "case of carrying coals to Newcastle", when we send missionaries to Europe to found schools and colleges? Or when we enter Japan to compete with the splendid facilities for education which that empire offers to all her children? Or when we establish in China the Missionary school to compete with the Government school? Or when we offer an absolutely free education to Hindu children who can get all the schooling they want from the English, whenever the parents of the children show a willingness to co-operate with the English and bear a proportion of the expense?

It is a sin and a shame—a burning wrong and disgrace—that we should be forcing these Missionary schools upon the alleged heathen when we need them so badly for millions of our own boys and girls. Miss Houston's own labors have been principally in Cuba and Mexico, Christian countries, both. For hundreds of years they have been Christian, just as Europe is Christian, and just as Armenia is Christian. It is certainly a phenomenal state of affairs, when the churches of this country are asked to put up the cash for missionary work among



NEW YORK CELLAR PRISONERS

Illegally employed, they were never allowed to go out of doors, their only recreation being taken in a dark, filthy cellar

peoples who have been Christianized for ages. Armenia was "won for Christ" more than *eighteen hundred years ago*, and yet we must furnish money for missionary preachers, schools and colleges in Armenia!

"We must win Mexico for Christ", say the Protestants, and we send missionaries to do it. "We must win the United States for Christ!" say the Catholics, and they send missionaries to do it.

And the Protestants are not winning Mexico nearly so fast as the Catholics are winning the United States. (It must be a sad puzzle to the heathen to tell which Christian sect is the real thing.)

The Christian missionaries claim that they have hundreds of thousands of converts in heathendom. If this be true, why are not converts numerous enough to spread the Gospel among their own people? Why not let them establish the endless chain system, one convert working to make another, one church to establish another, as was the case in the pioneer days of Christianity? For three hundred years missionaries have been at work in China—isn't China ever going to have enough Chinese converts to Christianize China?

How does it happen that Chinaman, Japanese, Hindu or African, claiming to be a convert to Christ, never undertakes to do for his native land what Patrick did for Ireland, Columba for Scotland, and the British disciples won by Augustin for England?

WHY IS IT THAT PRACTICALLY EVERY ORIENTAL "CONVERT" WHO HAS MADE ANY EFFORT TO PROSELYTE HIS OWN PEOPLE HAS HAD TO BE PAID TO DO IT?

This fact of itself is enough to prove to every unbiased mind that we are not Christianizing the Chinese and the Hindoos. *We are simply bribing them to act the hypocrite.* Even their children, who are glad enough to get the education we give them, do not take our religion.

* * * * *

While writing this editorial a friend sent me a newspaper clipping which throws quite a cheerful light upon Miss Houston's references to missionary hardships:

"A \$15,000 boat to be used in the missionary service on the Kongo River, Africa, will be built in this city. The contract has been awarded by the Foreign Christian Missionary Society, of Cincinnati, to James Rees & Sons Company. It is expected the craft will be completed in time to be placed on exhibition during the centennial celebration of the Disciples in this city next October. The boat will be named the Oregon, in honor of the Oregon State Missionary Society, which pledged to raise the money to pay for the boat after listening to Dr. Royal J. Dye, of the Kongo Mission, tell of his needs for the better prosecution of his work. He will be in complete charge of the boat, which will be the first craft built for such a purpose in the United States. The boat will be manned by a crew of ten persons and will have a capacity for one hundred passengers."

That sounds like "hardships", doesn't it! An elegant, up-to-date floating palace, for the missionaries who are out after those Congo Niggers. Oh! shades of Paul and Timothy and Augustin and Columba! They never knew the joys of the chase of the benighted heathen in fifteen-thousand-dollar houseboats.

Fifteen thousand dollars for one missionary boat on the distant Congo, and the yearly expenditure of hundreds of dollars to operate it! Were the same amount of charitable donations invested in a floating hospital for sick children, and set afloat in Lake Michigan, or off New York, or on the Potomac, how many thousands of precious little lives might be saved,—children who are perishing in crowded, stifling tenements of the large cities!

Suppose the thousands of trained, heroic workers in the foreign fields were summoned home; suppose that the golden stream now flowing Eastward were devoted to the removal of the frightful conditions which, in our own land, are becoming worse every day,—would it not be a saner purpose, as holy a task, productive of infinitely greater results in the uplift of the human race?



JUVENILE TEXTILE WORKERS ON STRIKE IN PHILADELPHIA

The 65,000 American white girls who are being sold into bawdy-house slavery are of greater importance to the future of Christian civilization than every negro on the face of the earth. The loss to our national future and to the world's aggregate of intelligent manhood of the tens of thousands of white children who are filling the neglected garden of life with weeds instead of flowers, or who are physically and morally wrecked by child slavery,—are of more consequence to our hereafter than all the feet-bound maidens of China, all the child-widows of India, all the men, women and children of Africa.

In the name of common sense, enlightened patriotism and wholesome Christianity, will we never so regard it?

* * * * *

He that provideth not for his own household is worse than an infidel. To that effect speaks Holy Writ. My contention is that in the

matter of furnishing food, clothing, books, medicine, secular education, industrial training, orphan's homes, asylums and kindergartens, we owe our first duty to our own national household.

The brotherhood of man does not make it your duty to feed somebody else's children before you feed your own.

First, maintain and educate the boys and girls that you caused to be brought into the world. *First*, you are responsible for *them*—not for the children that some other man begot.

Have we not a national, as well as an individual household? So I contend. The people of the American Republic are as truly your national household, as the inmates of your home constitute your individual household. That being indisputably so, why is it not good doctrine to say that inasmuch as the Bible tells us to provide for our individual households first, it is analogous that we should fully provide for our national household, *before carrying anything but the Word of God to the heathen?* Just as it is our natural duty to provide for our children before furnishing maintenance and support to the children of others, so it is our patriotic duty to carry relief to the needy of our own country before making foreigners the beneficiaries of our bounty.

(The press dispatches announced the death of a beautiful young lady, of Cincinnati, Miss Elsie Gasser, whose physician attributed her failure to rally from an operation "to the pernicious effects of the evil custom" of tight lacing.

Asked if it was true that one of the physicians was so struck with the injury that the girl was shown to have done herself by tight lacing that he contemplated a pamphlet against it, Dr. Strohback said:

"What good would a pamphlet do? Girls just will be so interested in style that they will lace. No pamphlet will stop them."

Possibly a few of the Chinese girls who have been persuaded by American missionaries to defy the fashion which demands small feet for Celestial ladies, might accomplish good results if they would come over and endeavor to work a change of American style in the matter of small, round waists, or "tube gowns".)

WOMEN INSTRUCTORS WANTED BY CHINAMEN

DENIED FEMALE TEACHERS, THE CHINKS ARE DESERTING CHRISTIANITY

"PITTSBURG, September 30.—Chinamen in Pittsburg are deserting the Christian religion because the Second Presbyterian Church no longer permits a woman instructor for each scholar in the big mission conducted by the church. Since the Elsie Sigel murder in New York prominent members of the church have been urging that the tragedy should serve as a warning and that the school should have men instructors. The church now has decided that this plan shall be enforced and the Chinese, highly indignant, are deserting the mission."

The above item of news went the rounds of the papers in October, 1909.

Comment would but weaken the terrific force of the facts!

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AGENTS AND NEWSDEALERS

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THERE IS MONEY IN IT

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